DARLINGTON
MEMORIAL LIBRARY
UNIVERSITY OF PITTSBURGH

UNIVERSITY OF PITTSBURGH

Darlington Memorial Library

Christopher Sauer Imprint

3 1735 060 437 930

5966941

Digitized by the Internet Archive
in 2010 with funding from
University of Pittsburgh Library System

http://www.archive.org/details/waytosabbathofre00inbrom

Israel Morris Sent

To

Elizabeth Lury

6 mo. 14th. 1760

2819-3

Eliz Bath

3/8/28 Chicago 25787 2.80 Darlington - Bldg

The WAY to the

SABBATH OF REST.

OR THE

Soul's Progress in the Work

OF THE

NEW-BIRTH.

WITH

Two Discourses of the Author never before Printed *viz.*

The Journeys of the Children of *Israel*, as in the Names and historical Passages, they comprise the great and gradual Work of Regeneration:

AND

A Treatise of extraordinary divine Dispensations, under the *Jewish* and Gospel Administrations.

By Mr. THOMAS BROMLEY.

To which are added

A Discourse on Mistakes concerning Religion, Enthusiasm, Experiences &c. By *Thomas Hartley* Rector of *Winwick*.

LONDON Printed.

GERMANTOWN Reprinted and sold by *Christopher Sower*, Also sold by *Solomon Fussell* and *Jonathan Zane in Philadelphia*. 1759.

Advertiſement to the *Reader*.

THE following Treatiſes of Mr. *Thomas Bromley*, except the firſt, (which was publiſhed a ſecond Time in 1692, with a ſhort Information to the Reader, which here follows) have hitherto been conceal'd in Manuſcript; and are now printed at the Requeſt of ſome of his Friends, and ſeveral Others, who having read his *Sabbath of Reſt*, (which hath been tranſlated into the *German* and *Low-Dutch*) deſired to peruſe his other Writings, which has induced thoſe that were intruſted with the Copies to commit them to the Preſs, for the Uſe and Edification of Many.

THE

THE PUBLISHER TO THE READER.

Christian Reader!

THE following practical and experimental Treatise of the *New-Birth*, was written and publish'd by the Author in his Youth, about forty Years since; and having been long out of Print, and desired by Many, has put those who are entrusted with his Writings, to communicate it to the Publick a second Time, with some Alterations and Amendments, by the Authors own Hand, to prevent any Occasion of Offence or Mistake. And forasmuch as it hath pleased the Lord, to take his Servant up into that *Rest*, whereof so many Years ago he had given him so ravishing a *Pisgah* Sight, (as will in Part appear from the following Sheets) it has been the Desire of many of his Friends (to whom his Memory is and ever shall be most sweet and precious) that this Discourse

might be usher'd in with a short Account concerning him and some of his last Moments, till a fuller Relation of his holy Life be prepared for publick View, which is a Thing much desired by Many; to the End, that so saintlike and exemplary a Life might serve for a Copy and Encouragement of the godly, and for the Reclaiming and Converting of the Wicked and profane in these Dregs of Time, wherein we have so great a Scarcity of such Examples, and in which true *Religion* and the *Fear of God* seem to have left the *Earth*. But in the mean Time, till Some or Other undertake this Task, be pleased *Reader*, to accept of these short Hints, concerning the *Instrument*, by whom our good God has been pleased to reach forth the following Truths and Directions, in the *Way and Progress to the new Birth* (that Land of Rest and Peace) unto thee, and all those, who have *Ears to hear what the Spirit saith to the Churches*.

Mr. *Thomas Bromley* was born at *Upton* upon *Severn* in *Worchester-shire*, of an ancient and honourable Family, according to the Worlds Account. (But methinks in mentioning this, I sink below the Subject I am speaking of; for what's this to One, who by his better Birth was a Son and Heir of God, and Coheir with the King of Kings, and Lord of Lords, the holy and ever blessed *Jesus*?) He was in his younger Years religiously educated, and after he had gone through the Learning of the Schools, became a Member of *All-Souls College* in *Oxford*, where God was pleased to reveal

his

his Son in him, and to make great and glorious Discoveries of himself unto him, such, as it may be, should they be here related, Some would scarce be able to understand or to bear. And from that Time forwards the *supreme Love* having ravish'd his Heart with his all-surpassing Beauty, became a Vail to his Eyes, keeping him from beholding Vanity, or lusting after it; and he began in Return of this special divine Grace and Favour, wholly to dedicate himself to his Service from his Youth; and parting with all, and denying himself, became a faithful Follower and Disciple of his great Lord and Master *Jesus*, and a true Minister of the Gospel, *not of the Letter, but of the Spirit, one that needed not to be ashamed, rightly dividing the Word of Truth*

But having spoke a few Words of the *Rising* of this *bright Star*, I must next lead you to it's *Setting*, passing by it's whole Course; he therefore having thus for many Years *walked with God*, the LORD was pleased (before he took him to himself) to exercise him with a long continued Weakness, which yet did not hinder him from exercising the Functions of an Evangelical Preacher. About three Weeks before his Departure, he preach'd his last Sermon from these Words, *Acts* 14: 22. the latter Part of the Verse: *That we must through much Tribulation enter into the Kingdom of God*; from whence he took Occasion to discourse not only concerning the *outward*, but more especially concerning the *great inward spiritual Sufferings and Combats of Gods People*. After this Sermon he grew so weak, that he

could not preach, and but seldom pray in the Family: Yet at sometimes when he felt the Power of God upon him, he would have them call'd into his Chamber, and would pray with great Fervency and Strength of Voice, as if he had been in perfect Health. During this Time (for his *Setting* was of one Piece with his *Rising* and *whole Course*) he gave many holy Exhortations to those that came to visit him, and would often say: *He could take Delight in nothing but God, as having been dead to the World these many Years.* He declar'd to a familiar Friend of his more than once: *That except the Lord would be pleas'd to restore him to such a degree of Health, that he might preach the Gospel, and so help to edify the Church of God, he had rather (if he might choose for himself) die than live; for he knew whither he should go,* viz. *to God and Christ, and all the blessed Angels,* &c. *But that he resign'd.* And would often say: *That he lived in the Will of God.* He was observed to be much introverted and exercised in mental Prayer, or Prayer of Silence; and when he heard too much talk in his Chamber, he would say: *Be silent, be silent; for Silence and Stillness is best.*

He had one Evening (being about ten Days before he died) such a mighty Power of God upon him, as many Years ago he had experienced in the Company and Communion of his special spiritual Friends, so that having call'd some dear Friends up to his *Chamber*, he broke forth into singing and praising of God, to the great Joy, Comfort and Refreshment of all that heard him; and so

likewise

likewise did about four or five Days before his Decease. Sometime before this, he discours'd to some Friends of the *Difficulty of Salvation, which was not to be secur'd but by giving our Hearts wholly up to God, without any Reserve whatsoever.* And then mentioned the great *Love* he had to *Souls*, and desire that they might not miss of *Salvation*; and testified his *universal Charity* to all that fear'd God, of what Persuasion or Division soever.

The Day before he died, some Friends being come some Miles to visit him, he with great Earnestness and Demonstration of Truth discours'd to them of *God, of the Immortality of the Soul, the Excellency of the holy Scriptures, and how much those who profess to believe the Christian Doctrines, are bound to live a holy Life: And so gave a short, but powerfull Exhortation to Holiness, as the only Way to Happiness.* And then said: *I have Peace of Conscience, I have lived up to my Light, and loved God above all Things.* And at another Time he said to two intimate Friends: *I have Peace of Conscience, I have walk'd with God, tho, I have made no Noise in the World.*

The same Day he died (which was on *Easter-Monday, April* 13th, 1691.) he often cryed: *Come, Lord Jesus! Come quickly! O when! When!* And one Time he said: *My Lord! My Rock! And my strong Habitation!* Which Words came from him with great Power. The last Words that ever he spoke, were: *Watch, watch;* whereupon he fell into a sweet Slumber for an Hour, and departed;

thus truly falling aſleep in Him, to whom, for whom and in whom he had lived, to whom be Glory and Praiſe for ever and ever.

This was the End, *Reader*, of that precious *Saint*, who from the Light and Grace of God conferr'd upon him, pen'd the following *Treatiſe*; concerning which I ſhall not need to add any Thing further, ſeeing the following *Advertiſement* of the Author gives a full Account of the Deſign and Uſefulneſs thereof. The *Paraphraſe* in Verſe upon the 13 Chap. of the firſt to the *Corinthians*, (printed at the End of the *Treatiſe*) being found amongſt the Authors looſe Papers, was thought fit to be publiſh'd herewith, becauſe it expreſſeth much of his Spirit and Temper.

But I muſt conclude after that I have inform'd the *Reader*, that the Author has left ſeveral other excellent ſpiritual Diſcourſes behind him, which if this be well received, are intended to be made publick for the Uſe of the Church in her preſent Wilderneſs Condition. The great and glorious God, who hath given this *Seed* to the *Sower*, make it with all Fruitfulneſs to ſpring up in the Hearts of All that are of good Will to the Regeneration in *Chriſt Jeſus*, Amen.

AN

AN ADVERTISEMENT FROM THE AUTHOR.

To all that shall read this following Discourse.

I Have written this experimental Discourse of the New-Birth, not for the Wise and Rich, who think they see, and enjoy enough, but for the Poor in Spirit, who enquiring the Way to Zion, *are sensible of their Defects, and breath after a Supply. Let none then come with Prejudice; for that will give a false Tincture to the Eye of the Mind, and prevent the Sight of Truth, by a Prepossession that 'tis Error. If any have attained, and enjoy as much, or more than is here expressed, let them bless God for his Goodness, both to themselves and me: If not, let them not be ashamed to learn and practise more than they have already; for,* teach a wise Man, and he will be yet wiser. *Prov.* 9, 9. *And 'tis no diminishing of Esteem, to grow in true Knowledge, or Disparagement of Age, to gain Wisdom from those that are young; because true Wisdom is the Gift of God, who is no Respecter of Persons, bestowing his Gifts on whom he pleaseth. But think not, I have here chalked out a Way for every one to walk in; for I have only wrote my own Experience: And I know there may be great Variety in Gods Works upon Souls, so that none are to be confined to one*

exact Path; though all are to be informed, that we must turn, and become as little Children, and be wholly dead with Christ, before we can be as the Angels in the Resurrection, delighting our selves in the Light and Life of Eternity: Therefore the perfect Death should be aimed at by all; for nothing less can fit us for Glory: For, how can any Imperfection enter there, where is nothing but Perfection? or any Thing of Darkness dwell with him, who is Light, and in whom there is no Darkness at all? 'Tis true: Many (*from mistaking that Principle, of Gods being the Root of all Things*) *have endeavoured to reconcile Light and Darkness, Good and Evil, Flesh and Spirit, Christ and Belial; and so to laugh all Mortification and Self-denial out of the Church. But alas! What have the Practices and Notions of Such ended in, but Shame and Confusion of Face? For they have sowed to the Wind, and reaped the Whirl-wind, grasped at an imaginary Heaven and Perfection; but have fallen like Lucifer into Hell and palpable Darkness, having like foolish Virgins spent their Oyl, and received Poyson in their Lamps, and so made themselves unfit to meet and entertain the Bridegroom.* Others *there are, who come forth in such outward Strictness and Severity, as they are ready to judge all that are not in their peculiar Mode and Form; and so refuse Communion with Some, who have attained much further in the true Death and Resurrection* [*and are more acquainted with the Renewal of Gods Image, and the State of Restoration*] *than themselves. And there be many* others, *who though not owning the first Sort, and much disgusting the last, yet give themselves too much to earthly Indulgements, under the Notion of christian Liberty, and so make no real Progress in the Change of their Souls. Some of which are cheated with false Notions of their being in Christ; and others of them with sublime Apprehensions of false imaginary Deaths and Ways of Self-denial, which they much feed upon, instead of that Death and Cross, which should work their Spirits and Natures out of Flesh into the true spiritu-*

al

al divine Image. There are another Sort, *who are too much offended at Forms, and all usual Ways of enjoying and speaking of God, decrying them as Cheats and empty Things, though they be used never so spiritually and advantageously to those that appear in them; which is a great Mistake, flowing from Ignorance and the Want of a clear Sight, which could not so confine the great and infinite* Jehovah *within the Limits of no Forms, and exclude him from appearing and working in and through Forms; being it is at his own Pleasure, to shew himself how, and in what he pleaseth. But lastly,* a great Part *of those that profess Religion, are such who rest too much upon the first Work of Regeneration, and too much eye their first Change, afterward running in a Circle of Duties and Performances, without making that Progress and Growth towards Perfection, which the frequent Exhortations and Examples of the holy Scriptures call and incite us to. Now the Work of* Regeneration, *renewing both the Will and Understanding, will bring those who persevere in it, to a clear Sight of the forementioned Mistakes; by which they will be able to discern betwixt Light and Darkness, (Chaff and Wheat) and come to own the good Seed in all, and endeavour by walking according to the royal Law of Love and Charity, to cherish it. Now this* Law of Love *is the Rule of Perfection, being the Scope and End of a Christians Progress, a true Conformity to which makes us like God, who is Love, and delights to impress his own eternal Character of Love upon his Children, who are nearer to, or farther from Perfection, as they partake more or less of this essential Love, which is the Spirit and Life of Christianity; without which all Duties and Observances are but as sounding Brass, and perishing Shadows: In which all have their Worth and Use. From the Dictates and Impulses of this Law, I have written this small Discourse, as believing it may be instrumental to undeceive Many, who are wandering in the Labyrinths of Error, yet seek the true Way; and to confirm, strengthen and direct Others, who*

are

are making their Way through the Croſs to the Crown of Life. And truly this Subject is of great Concernment to all, becauſe all are capable of the New-Birth; and none without it can ever be happy. To miſtake this Work, is very dangerous, *becauſe it is the Paſſage to eternal Reſt. The higheſt Heaven is ſituate in the large Plains of Eternity; yet the Way to it is very narrow: At the Entrance the ſharp Sword of Circumciſion is placed; on the left Hand there's a Gulf of Fire, on the right Hand a deep Water; at the End there ſtands a Cherubin with a flaming Sword, whoſe Office is to cut off the Reliques of all Corruption from the Soul; ſo that the leaſt Grain of Selfiſhneſs or Fleſh cannot enter into the Kingdom of Heaven. The Spirit of Man is totally to be inhabited by Chriſt: There's not one Weed to be left there. We are to be ſtript of all the Riches of corrupt Nature, before we can paſs through the laſt Gate into the City. A naked Spirit quickly enters; hence that of Chriſt:* Bleſſed are the Poor in Spirit; for their's is the Kingdom of God. *An empty Spirit God will fill: For God is Love, and delights (through his Son) to communicate of his own Fulneſs to all that can receive it. The Soul can not be emptyed, but through Regeneration; not filled, if not firſt emptyed. We part with Darkneſs, Vanity and Luſt; We receive Light, Subſtance and Love. A complete Exchange brings complete Happineſs. How few are willing to ſell all for Chriſt! How many Diſtinctions are created by Reaſon to avoid the Croſs and Death of Chriſt! But it is very dangerous to take up ſuch Principles, that may indulge any Part of that which muſt be deſtroyed. It may make us fall ſhort of Heaven, when we expect to enter into it. 'Tis far more ſafe to be too ſtrict than too remiſs: But the Mean is beſt; which (I believe) is here ſomewhat clearly diſcovered.*

Farewell.

The Way to the

SABBATH OF REST.

OR THE

Souls Progreſs in the New-Birth.

CHAP. I.

1. *What Regeneration is, conſider'd in its Beginning, Progreſs and End.* 2. *Its Definition.* 3. *The Beginning of it, miſtaken by Many for the complete New-Birth.* 4. *The Danger of this Miſtake.*

1.

Regeneration is abſolutely neceſſary to Salvation, *John* 3, 3. Hence it greatly concerns us, to know its Nature and Operation; how it is to be conſidered, either in it's Initiation, Progreſs or Conſummation. As it is taken for the *Beginning* of the Work, it implies that firſt Change of the Soul, when in general the Frame of the Will is ſwayed to God and Heavenward. In it's *Progreß*, 'tis the Growth and Motion of the Soul, from the Image of the Earthly toward the Image of the Heavenly. In its *End*, it is the Bringing forth of the perfect and complete Image of God in our Humanity, 1 *Cor.* 15, 49. When we attain this, we are complete in Chriſt, wholly new born, 2 *Cor.* 5, 17. and made fit to ſee and enjoy that eternal Kingdom, which hath been prepared for us from the Beginning of the World.

2. *Regeneration* then in it's full Latitude comprehends all three States, and may be thus defined: *It is that transforming quickning Work of Gods Spirit, which begins, carries on, and completes Gods Image in us.* And ſo it is taken

taken by Christ, *Matth.* 19, 28. where he promiseth twelve Thrones to his twelve Disciples, as Rewards for their Faithfulness in following him *en tæ Palingenesia, in the Regeneration*; where it is expressed by an emphatical Note, insinuating the Fulness and Completeness of it, as there meant.

3. But in the ordinary Acceptation amongst professing Christians, 'tis used in the most restrained Sense for the first Change of the Soul, when the Bent of the Heart begins to be habitually carried toward God in Christ. And by what I have heard and seen from Most I have conversed with, I find too much Weight laid upon this first Work, as though it were the complete New-Birth, and that which might give sufficient Ground of Comfort, even to those who feel not the comfortable Growth of the inward Man towards Perfection.

4. Hence many rest upon their first supposed Conversion, and have a continual Eye to it, as a great Prop to their Souls, though they feel their Chariot-Wheels stand still, yea, go backward, and are in much more Deadness and Drowsiness of Spirit habitually, than when they first entred into the Work of the New-Birth. But certainly, this is dangerous, *Ezek.* 18, 24. and may much deceive the Spirits of many, by making them more eye what they were, than what they are, or may be, by pressing toward the Mark of perfect Union; for it stops their Motion, and hinders their Ascent toward Heaven, and their constant practising Conformity to the Death of Christ; by which Death only we pass out of the Fall, are fitted for Glory, and at Length attain the Crown of Life. *Rev.* 2, 10.

Oh! then take Heed of resting there,
Where living Flesh brings deadly Fear,
And casts the Soul on that sharp Reed,
Which for a Cure will make it bleed.

Then

Then stand not still, nor turn thine Eye
Backward unto Mortality;
But wing'd with Faith, move apace
Forward in thy heavenly Race.

CHAP. II.

1. The first Work in Regeneration is Conviction. 2. The Effects of this Conviction. 3. It drives the Soul to Christ, and so makes Way for the Revelation of himself to her. 4. The happy Fruits of this Revelation.

HAving briefly shewed what I mean by *Regeneration*, I shall now proceed to it's actual Work, as it gradually discovers it's self in the Soul.

1. The first Appearance of it in the Heart is by (*a*) Conviction, through which the Soul comes to see its Corruption in the Darkness of the Understanding, the Vanity of Imagination, the Delusion of the Will, (in embracing defiled carnal Objects) and the irregular Motions of the Affections, running Earthward, like swift Torrents down a Precipice. In a Word, the Light of God shining into the Soul, gives it a View of it's sad (*b*) Apostacy from it's primitive State, when it was created in the Image of God; whereas now it sees itself in the Image of the Serpent, bespattered with the Dust of the Earth, cloathed with polluted Rags, wrapt up in Darkness and hellish Confusion, stained with the Poyson of Sin, centred in the Fire of Gods (*c*) Wrath, dwelling in the Valley of the Shadow of Death, where Devils are it's Associates and Companions, pleasing themselves in the Pollutions and Stains of the Soul, as delighting to dwell in such (*d*) Graves of Corruption.

2. Now when the Soul once beholds this, Oh how it

(*a*) Acts. 2, 37. (*b*) Eccles. 7, 29. (*c*) Ephes. 2, 3. (*d*) Luke 8, 27.

it begins to be amazed! How it wonders at it's self! What Tumults begin to be raised in it! What Earthquakes discover themselves! What a Monster it appears to it's self, when compared to the Righteousness, Holiness and Purity of God, expressed in the Image of his Law! It sees, 'tis impossible in this State ever to enjoy God, or come near him; for, *without Holiness no Man can see the Lord. Hebr.* 12, 14. Here it sees, 'tis eternally undone without the great Mercy and Compassion of God, not being (*f*) able to answer the strict Requirings of the Law, obliging to that which the Soul is not capable to perform, through the Presence and Strength of Corruption.

3. Here the Soul is driven to Christ, the only Mediator betwixt God and Man, who long waited for this Time, that so he might discover himself, having long stood in the midst of it (*g*) unknown and unregarded; who upon the Melting of the Soul into Tears of Repentance, upon the Renouncing Flesh and Blood with all corrupt Objects, and upon the Opening of the Will (in the Thirst and Desire of Faith) enters (*h*) into the Heart, or rather shews himself to be there, by opposing Hell, by shedding abroad his holy Blood, to quench the Fire of Gods Wrath, and wash (*i*) the Soul from those sad Defilements it then lies under.

4. Here he quiets the Soul, gives the Wings of Faith to it, by which it flies above the Reach of despairing Fears, and by little and little enters into Peace and Stilness, and shrouds it's self in some Measure, from the awakened Storms of wrathful Terror. Now, so far as the Soul can get by Faith into Christ, so far it finds Ease, Refreshment and Peace, and a Cessation from the Sense of Guilt, with cherishing Belief of the present Pardon of Sin, as finding at such a Time no Stirring of the Will to that which had so endanger'd it before, by it's poysonous

(*f*) Rom. 3, 19. (*g*) Joh. 1, 26. (*h*) Rev. 3, 20. (*i*) 1 Joh. 1, 7.

sonous Insinuations. Now therefore beginning to hate Evil as a Monster, and to love Christ as a Saviour, it feels the Effects of Christ's Mediation, by satisfying God's Justice, taking away the Enmity in the (*k*) Soul by the Blood of his Cross, by the Meltings of Love which it feels towards God, and sweet Refreshments it receives from him. Now it comes to be sensible how it hath resisted God's Love, Christ's Mercy, the Spirits Motions; how it hath given the Devil Interest in Christ's Tabernacle, and shut him out from his (*m*) own Possession. Hence flow Tears of Love and Soul-melting Groans, with the Mournings of the Turtle: Now it imbraces Jesus, weeps over him whom it hath pierced, and is wounded the more, the kinder he seems in Returns of Love, in Regard he was before so much disobliged by the Soul's Unkindness; now the Soul wants Ways of expressing Love, (*n*) overwhelmed with the Sense of Goodness. In this State it could die ten thousand Deaths, undergo any Thing in Requital to it's Saviour; all it's Motions and Expressions tend to advance Christ, to extol Him, and (*o*) predicate his unutterable Love, thinking nothing enough for Him, who thought not his own Life too much for it.

(*k*) Rom. 5, 10. (*m*) 1 Cor. 6, 20. (*n*) Cant. 2, 5. (*o*) Cant. 1, 2.

O that the Soul would faithfully remain
In this sweet Frame, until he comes again
To waft her in his Chariot to that Throne,
Where God and Man are in full Union:
For Love doth pitch it's true Pavilion there;
In other Places Love is mixt with Fear.

CHAP III.

1. *The State of the Soul under this Manifestation of Christ in her, further declared.* 2. *The Declining of this State.* 3. *The Reasons of it.* 4. *Means of Recovery from it.*

1.

WHen the Soul after it's Shakings attains this Settlement in Christ's Love, freely streaming towards it, usually 'tis much carried out in the Sight and Opening of free Grace, which for a Time strongly work upon it, and induce it to yield suitable Returns, in constant Obedience. And this is commonly a Season of much Joy and Refreshment; the Soul feeling that sensible Consolation, and divine Sweetness, that causes it to break forth into continual Praises and *Hallelujahs* to God. Now, as this flows from the lively Apprehension of God's Love in Christ, so likewise from the clear Sight of Christ in us, and of that mystical transcendent Union betwixt him and the inward Man; the Soul now beholding Him in the Ground and Centre of her own pure Humanity, (thence darting forth the Rays of Love upon her,) whom before she look'd upon, as at a Distance, without her, as only sitting at the right Hand of God in Heaven. Now whilst this Dispensation lasts, the Soul is in a (*q*) perpetual Spring and a Kind of delightful Paradise, bathing and delighting it self in the sweet (*r*) Fruition of Christ's Love, who in this Time expresseth much Kindness to it, and gives frequent Testimonies of his divine Presence.

2. But this Day seldom continues very long, and this Summer by little and little usually inclines toward an Autumn, in which the Flowers of sensible Comfort, and Love-Raptures begin a little to wither, and benumming Flesh again shews its Power in secret (almost insensible) Dullings of the Souls Affection, till by little and

(*q*) Cant. 2, 4. 11. 13. (*r*) Cant. 1, 2.

and little it comes to a sensible (*s*) Deadness, which is the more tedious and burdensom, the more the former Dispensation was pleasant and joyous.

3. Now what may be the Reason of this Declining in the Soul's Enjoyments, I shall not positively determine; for it may proceed from different Causes in different Persons: In Some it may flow from the Want of (*t*) Watchfulness over their Hearts, through the great Elevations of free Grace, in which Time the Flesh by little and little may collect Strength; Gifts then being more eyed than Graces: It may also flow from the Decay of the Souls lively Apprehensions of God's Love, which it felt in freeing it from the Poyson and Guilt of Sin, when it groaned sadly under them; for so long as the strong (*u*) Impressions of that State remained, God's Mercy eminently discovered, forced the Soul into suitable Meltings at the Sight of it; but these somewhat vanishing in Time, the Effects likewise might cease by little and little. It may also come from Want of practising the Way of the Cross, through our Misapprehensions of being dead when we are not; or accidentally through the sensible Overflowings of new Comforts, which may carry the Soul out of that watchful Exercise of the Cross, which at such a Time is most needful.

4. But whatever is the Cause of it, the Soul ought to enter into a strict Examination of it's self, to sift every Corner of it's inward Chambers, and to pray for a clearer Light to view all subtil Corruptions, that may gull it and hinder its Progress, and make it set up a Standard as though all were done. Oh! 'tis dangerous sticking here, and resting upon former Changes; for this tends to the Indulging of spiritual Drowsiness and Stupidity, and may bring the Soul in Danger of losing (*v*) its former Works, by present Idleness and Relapses: For

(*s*) Rev. 3, 1. (*t*) Rev. 3, 2. (*u*) 1 Joh. 4, 19. (*v*) 2 Joh. ver. 8.

God looks not at what we were, but what we are; our present State making us either capable of God's outflowing Love, or obnoxious to his chastising Justice.

If so, awake dull Soul! Think not to be
Excused from thy present Lethargy
By former Kindness, when the force of Love
Did pierce thy Heart, and made it upward move;
Awake and pray, that Christ in thee may give
New quickning to thy Dead, that it may live.

CHAP. IV.

Many continue long under this Declension. 2 *Confirm'd by the Author's Experience.* 3 *His Recovery from it, by a clearer discovery of the narrow way to Life.* 4 *The Soul ascends by retiring inwards towards it's Center, descends by moving outwards.* 5 *The Soul's Progress described.* 6 *Death the only Way to Life.*

1.

MAny Souls stick long in this Condition, before they make a new advance towards Perfection, usually much reflecting upon their former Work of Conversion, as the Chief Basis of their Comforts: And though sometimes they look forward, and desire (*w*) Growth, yet that Desire of Growth is so weak that it terminates in it self short of effectual Accomplishment; and though they sometimes begin, yet their Endeavours are (*x*) in their first Blossoming, and they themselves cast back into wonted Deadness, and so they come to run in a Circle, without getting Ground of their Corruptions.

2. And I confess, I was long detained in this State, without any clear evident Progress towards Eternity: And though I grew much in Knowledge and mystical Notions of the Life, Death, Resurrection, and Ascension of Christ, and of our Conformity to his Example; yet not

(*w*) Isaiah 1, 19. (*x*) Gal. 5, 7.

not in the Power of his Cross, and Death, working the same in my Nature.

3. But afterward I came to a clearer Sight of the Narrow Way which leads to Life eternal, and of the Necessity of our exact (*y*) Conformity to Christ's Sufferings and Death, to bring us unto his Life, and Resurrection: And that every Degree of Life must come through a Degree of Death; and the New-man (*z*) spring up by the continual Decay of the Old. And though I saw This before, yet not so distinctly and effectually, as now: Here likewise I was more powerfully convinced of the (*a*) Straitness of the Pilgrim's Path, which leads through the Visible and Invisible Worlds, into the third Heaven: Every Step being to be made through Death and Resignation; and that the Soul could not attain perfect Bliss, but through a Death to (*b*) all Things, which it came to love through the Fall. For as the Soul entred into Selfishness, so it must come out of it, casting away all that cloathing it is covered with, through Lust: And as it descended from Paradise into the Spirit of the World, and the Kingdom of the Devil, so it must re-ascend out of the Spirit of the World, and the Kingdom of the Dragon, through the Root (*c*) of fallen Nature into the Bosom of *Abraham*. Here I saw what a real Progress the Soul must make from the External into the Internal, from thence into the Eternal: And as it descended so it must ascend; and as it fell by a gradual Change of the Will into Lust and Earthliness, so it must rise by (*d*) a gradual Renewing of the Soul, from Lust into Divine Love. Here I saw nothing without us could advantage, but as it was apply'd, to make a real Change within. For (*e*) except we turn, and become as Children, we cannot enter into the Kingdom of God. It must be by a Transmutation, and Metamorphosis of the Soul from the Image of the

(*y*) 2 Tim. 2, 11. (*z*) Rom. 8, 13. (*a*) Matth. 7, 13. (*b*) Luke 14, 33. (*c*) 1 Pet. 2, 21. (*d*) 1 Cor. 15, 49. (*e*) Matth. 18, 3.

Earthly into that of the Heavenly. Nothing can aſcend into Heaven, but that which came from Heaven, even the true (*f*) Image of God; the Earthly being predeſtinated to Deſtruction: For Earth it is, and unto Earth it muſt return.

4. Now the Motion of the Soul through the Gate of Death towards Life Eternal, is the Motion of a Spirit, which is to be looked upon as aſcending or deſcending, as it comes nearer or removes further from God the Center, as Bodies aſcend or deſcend in Relation to their Center, by their tending toward or fromward the Viſible Heavens. Upward therefore to a Soul, is Inward; Outward is Downward. The Center is the Higheſt, the Circumference the loweſt. God is in the Center, being moſt Inward; Matter in the Circumference, being moſt Outward; (*g*) yet God is in the Outward, as his Footſtool, but in the moſt Inward, as his Throne; filling both, though in both, not manifeſt alike. In the Inmoſt, he ſhews himſelf wholly in the Love; in the Outmoſt, in Love and Wrath, Life and Death, Generation and Corruption: But in the inward dark World, altogether in Death, Darkneſs, and Wrath; as in the Inmoſt, all in Light and Life.

5. Therefore our Progreſs is from the *Outward* through the *Inward*, to the *Inmoſt*. The *Outward* is the Place of Good and Evil, and as to its corrupt State, the Kingdom of the Beaſt. The *Inward* is two-fold, either the Dark or Light World. The Dark, is the Kingdom of the Dragon, the Center of Evil and Wrath: The Light World is the Paradiſical Sphere, or that Garden of Eden, which is ſituate alſo in its *Meſopotamia*, betwixt the two great Rivers of Wrath and Love. The firſt of which is called (*Revelation* 19, 20.) *The Lake of Fire, burning*

(*f*) I exclude not the Soul nor the Reſurrection-Body, for they both (veſted with this Image) ſhall arrive at Immortality, and poſſeſs Heaven. 1 *Theſſ.* 4, 17. (*g*) Iſaiah 66, 1.

burning with Brimstone; the last, *Rev.* 22. *A pure River of Water of Life, clear as Chrystal, which proceeds out of the Throne of God, and of the Lamb.* The Inmost, is the eternal Sanctuary, or the true eternal Tabernacle of God, and that spiritual Land of Peace, where *Abraham Isaac*, and *Jacob*, and all the glorified, departed Saints live and inhabit.

6. But none can ever reach This, but through the perfect Death; and as we die daily, so we rise nearer it, Death giving us a gradual passage towards this Eternal Kingdom of Life.

And is it so, that Death must waft us ore
The Sea of Nature, to the Heavenly Shore?
Then bring thy Boat, blest Death, that thou and I
May sail together towards Eternity.
A sweet Companion thou wilt be to me,
Till I imbosom'd am in Unity.

CHAP. V.

1 *The Soul seeing the Necessity of being made conformable to the Death of Christ, resolves upon a total Self denial.* 2 *The great Opposition it meets with here.* 3 *How the Soul overcomes that Opposition.* 4 *An Exhortation to Love the Cross.*

1.

THE Soul having arrived so far as to see the Necessity of a complete Death, and of a perfect Conformity to the Cross of Christ; and discovering much Selfishness which before it saw not, as Matter of this Death and Cross, begins afresh the serious Practice of the Cross, with great Earnestness and Resolution of Spirit, to indulge (*i*) nothing that stands betwixt it and God. Now it enters upon a strict Enquiry into its own Heart, searching its own Jerusalem with the Candle of the Lord, that so all Selfishness may be dis-

(*i*) Phil. 3, 8.

covered and extirpated; and now it finds, that although (before this Dispensation) the chief Bent of the Will inclined habitually toward the Good, yet it was not strong enough to bear down that Opposition of Flesh that hindred its constant Ascent toward Heaven, and had therefore need of a new Alarm from thence to awaken it, and raise it from that Bed of Drowsiness, and arm it with Power and Resolution to cast out the (*k*) Relicks of the Flesh, and Corruption, and defend its self against the Assault of the Devil, who having long possessed the unregenerate Part of the Heart, is loath to quit his hold, least the Soul should get wholly out of his Kingdom and Reach.

2. At this Remove therefore, the Spirits of Darkness (*l*) exceedingly oppose & use all their Art and Strength, to betray and weaken the Soul's Endeavours. Here then begins a new and great War in the Soul, between the Seed of the Woman and the Serpent. *Michael* and his Angels fight against the Dragon and his Angels; Christ and Anti-Christ strongly oppose each other. The Wrath and Love bring forth their mighty wonders, being both stirred and awakened afresh in the Soul.

3. But the Soul being now sensible of its present state, and seeing that there's no Safety where the Devils have such Access and Influence, sinks down into the Mercy and Love of God, and flies to the Cross, imbracing and delighting in it; that so the (*m*) Blood of the Cross may be shed into it, to cleanse it throughout, and to take away those Stains, which are the Devil's Mansions. And here it clearly finds, there's no way of triumphing over the Prince of Death, but through Death; so (*n*) it dies daily, to that the Evil One lives in, and lives to that which is Death to Sin. In this way, there may much Discouragement sometimes seize on the Soul, through the Strength of Satan's working and the Reluctancy of Flesh,

(*k*) 1 Cor. 5. 7. (*l*) Rev. (*m*) 1 Joh. 1. 7. (*n*) Rom. 6. 5.

Flesh, and the Outward Man, which is loath to subject his Neck to the sharp Axe of Death. But this Bitterness is recompenced with that Refreshment the Soul finds in its Constancy of Self-denial, which is attended with many Glances of divine Comfort darting in upon the Soul to encourage it; and though it should, for a while, remain in this Progress, which is bitter to the Flesh, without any sensible Comfort (which may well be, through that great Opposition the Dragon will make at this remove of the Soul;) yet when Patience hath had its Work, and the Soul is come to be wrapt up in Contentation and Passiveness, as to any Change of its Condition, and so fitted for Enlargement, the showers of God's Love will seasonably and sweetly descend to the Strength and blessed Support of the Heart; so that it will be forced to cry out, *It is good that a Man should both hope and quietly wait for the Salvation of the Lord:* Lam. 8, 20. And what the Spirit sometimes now enjoys, so sweetens the Cross that it cannot but thus break forth:

4. *Why should the Soul refuse that Cross*
That Gold returns instead of Dross?
Why should it fear that piercing Nail
Which rends away the fleshly Vail?
And gives a Prospect of that Place,
Which Time and Age cannot deface.

CHAP. VI.

1 The Soul's Advance in Self-denial. 2 By some Sight it hath of the inward spiritual Body. 3 With its 5 inward Senses and their Objects. 4 Which all are not equally aware of. 5 This Opening of the inward Senses affords a great Support. 6 But is not attainable without a Dying to the darling commanding Lust. 7 The Soul praiseth God for Deliverance from this Yoke.

1.

BY this Time the Soul begins to delight in the Habit of (*p*) strong Self-denial, and watches diligently over its self, to discover whatever is to be slain upon the Cross of God's pure Will: And now it begins to be ashamed of all Passions and Affections that flow from the animal Man; and therefore much restrains it, and keeps it in Subjection to the angelical; which is according to that Order, God himself set at the Beginning. Now it likewise sees, how the animal mortal Part (with its Motions and Passions) is too much imbraced by most; few understanding how it was in the Beginning, or how it is to be changed, and again subjected to the angelical Part, in the Children of the Resurrection.

2. But the Soul having now some Sight and Enjoyment of the inward spiritual Body, raised from the Dead, is much ashamed of the outward Body, which stands in the Curse under awakened Wrath; seeing what Temptation Spirits are exposed to, by Union with this, which should continually be under the Law of Mortification till its Change, lest through his earthly Inclination it should infect the Intellect, and draw the immortal Soul into Defilement, which now dares not hearken to the Allurements of the sensitive Spirit, which as tempting *Eve*, oft presents the Apples of Mortality, as those which are pleasing to the Eye, and good for Food.

3. But through the Renewal of the spiritual Body, with

(*p*) 1 Cor. 9, 27.

with its (*r*) five Faculties or Powers, (answering to the five Senses of the external Body) the Objects and Pleasure of the outward begin to be forgot and to displease, instead of alluring and affecting the Heart: For by the *Exercise of the internal Senses* we see spiritual Objects, as the internal Light-World, Visions of Angels, and Visions of Representation. In this State we likewise hear the Songs, Voices and Harmony of Angels, with the Harpers upon Mount *Zion*, who there continually praise the Lord; we smell the Perfumes of Christ's Garments, and are often entertained with paradisical Odours; we touch and feel the powerful Tincture of Christ's Body, which many Times strongly affects the Heart with powerful Delight: We also oft taste the heavenly Manna, and those Dews of Paradise which are sweeter than Honey to that Part, which receives them.

4. I could here more largely particularize the several Objects, Delights and Enjoyments of the inward spiritual Senses; but because there may be great (*s*) Variety, according to the different Gifts and Capacities of several Persons; and in Regard Some (for ought I know) may pass far in the Progress of the New-Birth, without a particular Knowledge of those Enjoyments; I shall not instance in many Particulars, nor set down my own (with some others) peculiar and various Experiences.

5. Yet in general I cannot but affirm, that the Unlocking the Senses of the inward Man is a great Priviledge; and that the Soul by it attains many great Supports and Refreshments to uphold it, and give it Incouragement to hold out to the End. For truly, this Communion it lives in now, with the (*t*) Angels of God, and other divine Objects, continually minds it of Heaven and Paradise, and exceedingly draws the Heart from all that is in the World, where Death and Corruption

(*r*) Heb. 5, 14. (*s*) 1 Cor. 12, 5. (*t*) Heb. 12, 22.

tion is writ upon every Thing; And the Dragon and Beast bring forth their various Wonders: But in this State the Soul blesseth God for that Constancy he afforded under the Cross, and for that Death it hath undergone, in Resignation to his Will, which hath proved a Passage into this Life; in which the Soul beholds the Opening of a (*u*) new World with its glorious Hosts, begins to feel the Sweetness of the angelical Life, and to see what we fell from, by Descending into the Spirit of Mortality and the sensitive Nature.

6. Now this State cannot be attained but by a Death to that which was the chief Ingagement of the Soul to the World, and the primary Chain that hindred its gradual Ascent towards God. And we may find there is something in every one, which is the (*w*) Souls *Delilah*, that shaves its Locks and betrays its Strength; and whilst this remains, it cannot effectually grow in the Love of God, and Conformity to Christ's Death. But when this subtil Harlot comes to be discovered and killed, the Soul flies apace, and very swiftly to Eternity; for when this Wheel is taken away, the smaller that depended on it, lose their Strength, and so cease with it; giving Freedom to the Soul, of tending towards its true Center.

7. Which (having regained this Liberty, and attained in some Measure the Restoration of the holy Powers of Sensation) sings a Song of Praise to God, in this Manner:

Blest be that Power, which hath that Idol broke,
Which did so long depress me with her Yoke!
Blest be that Hand which hath restor'd to me
An Eye, within this World a World to see!
Where Angels and blest Spirits freely move,
As they are acted by the Laws of Love;
Whence they a Visit (x) sometime deign to give
To those imbodied Souls that purely live.

CHAP.

(*u*) 2 Kings 6, 17. (*w*) Heb. 12, 1. (*x*) Gen. 32, 1, 2.

CHAP VII.

1 The Soul's Advantage in the strait Way of Resignation by resisting unto Blood and Forsaking all. 2 The Members of the Body of Sin, that are to be Crucified. 3 Natural Affections, how far exempted from this Crucifixion. 4 The christian Marriage State described and compared with the single State. 5 The Comforts we meet with in the Way of entire Resignation and Renunciation.

1.

THE Soul having now attained to the Death of that, which so long hindered its Growth in the pure Life, (and to the Enjoyment of those spiritual Objects, which exceedingly refresh and quicken the Heart, in the midst of all Discouragements) proceeds chearfully in the strait Way of Resignation; (*y*) offering up its Sin Offering daily as a Sacrifice to the Father's Justice. For now the daily Oblation is restored in the holy Place, which must continue till the Death of Sin, and the rending away the Vail of Flesh from before the most Holy: Now therefore the circumcising Knife of God's Power constantly cuts off the fleshly Part, which is offered up in the Fire of Justice, and consumed before the Lord. Now the Soul sees it must resist to Blood, that is, to the (*a*) Death of the Body of Sin, which is wholly to be separated from the Spirit, with all its Members: For this is that false Covering it hath wrapped it self in through the Fall, instead of that naked Innocency in which there was no Uncomelineſs, and therefore (*b*) no Shame: Except therefore this Foreskin of the Flesh be cut off, the angelical Robe cannot be put on: And as that falls off, this is assumed; increasing as that decays: For, they cannot both rise and fall together; for while the outward Man decays, the inward Man is renewed Day by Day. Here it clearly appears, we must forsake all; otherwise we cannot be Christ's (*c*) Disciples: All Objects of our carnal Affections,

(*y*) Rev. 1, 6. (*z*) Heb. 10, 20. (*a*) Heb. 12, 4. (*b*) Gen. 2, 25. (*c*) Luke 14, 33.

ons, all Complacency in fleshly Things; all Self-Propriety in the Will of Nature, which came in through the Fall, and the Soul's Departing from the universal Charity, (the true Ground of heavenly Community) into the particular Objects of Self-Affections, which as it hath been awakened by the Soul's Going out of God's Will, into its own; so it must be crucified by Returning from it self into the pure eternal Will of God, which we can never attain, till we (*d*) are dead to the Affections of the sensitive Part.

2. For, carnal Love, Joy, Hope, Fear, Desire, Displeasure, are all the selfish Motions of the natural Man, the corrupt Members of the Body of Sin, together with earthly Pride, Covetousness, Envy, Jealousy, Emulation, Wrath, Strife, all which are the Leggs of the earthly *Adam*, and therefore to be cast away and (*e*) destroyed; and in their Fall the Will comes to be crucified to all their Objects, and so to all selfish Propriety. Here we come to lose our own Lives, to hate our selfish Motions, to be slain to all fleshly Things, the Will hath espoused instead of God in Christ. Here we begin to be truly poor, renouncing all (*f*) for Christ in a resign'd Will and mortified Affections, as also a moderate, charitable and sanctified Use of all temporal Things. And as to the Case of Propriety in earthly Estates; it is good to know and declare impartially the full and perfect Thing design'd to be brought forth in the Church, that Christians of this Day may at least wish and pray for it; tho' it seems indeed to be almost impracticable in the present degenerated State of the christian Church: Nor to be set upon, without an Aid and concurrent Power of the holy Ghost, like that in *Pentecost*, where no Man call'd any Thing that he had his own, but they had all Things in common. It is certain that Covetousness in the Desire of the natural Man, hath been the Cause

(*d*) Gal 5, 24. (*e*) Col. 3, 5. (*f*) Matth. 19, 27.

Cause of all those Ingrossings of Land and Money, which most are involved in; and Christ with his Disciples, and his Disciples afterwards with their Followers, gave a Pattern, and made a Beginning of the Renewal of the Law of Love, which regards our Neighbour or Brother as our self. And the least we can do in this Point at this Day, must be for those that have Estates, to be as tho' they had them not, and to use them as Stewards for God and Christ, and also with Regard to his Body or Members, being communicative according to the Will of God, in the more enlarg'd and generous Proportions of Wisdom, Goodness and Love. We are also in this to see our present Shortness, and bemoan the Loss of the Spirit and Power of primitive Christianity; and stand our selves so loose and indifferent to all Things, that if, or whenever God may please to restore the primitive Spirit, Power and Life of Christianity again, we may be in a Posture prepar'd and ready to give up all, and concur in the more perfect Manner of such a blessed Day, *viz.* in a heavenly Community here on Earth, which may imitate the holy Angels and glorified Saints above, who inherit their eternal Substance, as their eternal Joys, without any Self-Appropriation in blessed Unity and Community.

3. Here we likewise die to, and forsake earthly (*g*) Relations, as a Part of that we call Ours: And though we are not to destroy natural Affection, nor to neglect the Performing of any due Obligation laid upon us by the Law of Nature, as it accords with the Will and Justice of God; yet we are to die to all such Propriety of Affection, as flows from corrupt Nature, and hinders the impartial Communication of our Love to every one, according to the perfect Example of our heavenly Father, who takes in no fleshly Respects, in the giving forth of his Love to his Creatures, which is our Pattern to

(*g*) Luk. 14, 27.

to imitate; for we are to be perfect, as our heavenly Father is perfect.

4. Here those that have Wives, are as though they had none, in Sanctification of the Marriage-Bed, and Subordination of inferior Desires, by a superior Regard to Christ, the Spouse of the Church, whereof they are here appointed a holy Figure. Thus forbearing to idolize the Woman of the World, and returning to the true Mother and Spouse of the Soul in Christ Jesus, *viz.* the Virgin *Sophia*, or the heavenly Wisdom, who is the unspotted Mirror of the eternal World, the first and chief Spouse of Christ, see *Rev.* 12, 2. And they who can receive it, follow the Example of Christ, who lived and died in Virginity, as he was born of a Virgin: And this they do for the Kingdom of Heavens Sake, according to that Precept *Matth.* 19, 12. *He that is able to receive it, let him receive it*; where Christ speaks concerning the Abstaining from Marriage, and of those that made themselves Eunuchs for the Kingdom of Heaven: Whence it is clear, that a greater Degree of Dying to, and Crucifying the Root, whence the Enjoyment in that State comes, is to such a real Mean to the greater Growth and Increase of God's Kingdom in the Soul, which is to be presented as a chaste Virgin to Christ, 2 *Cor.* 11, 2. And *St. Paul* 1 *Cor.* 7, 31. 32. 33. 34. 35. prefers the Virgins state far before the married; and therefore Verse 7. saith: *I would that all Men were as I am:* Which certainly he spake according to the true Light, sound Judgment, and great Experience in the Work and Progress of Regeneration.

5. But in a Word, in this State before described we come to see, that we our selves are not our Own, but the Lord's, and that we are to consecrate our Bodies, Souls and Spirits to him, and to resign up all we call ours to Him, whose is the Kingdom, and the Power, and the Glory for ever. And truly our gradual Incorporation

tion into the Body of Christ, with the Enjoyment o new Relations and Treasures, which are spiritual and eternal, make it the more easy to die to, and forsake all earthly Things, which being of a lower Nature, shew their Rise by their Fall; for being of the Earth, they are earthly, and return to Earth, as utterly (*b*) incapable to enter with us into the Kingdom of Love. As we then leave the Spirit of the World, they leave us; and so we arrive to a good Degree of Conquest and Victory over that (*i*) Beast, which rules the whole World; which gives the Soul Occasion thus to express its self in Praise. *

Blest be that Power, by which the Beast
Is made to serve, and we releast
From that base servile Drudgery,
Which some mistake for Liberty.
Sad Liberty! that chains poor Souls to Dust,
And soils immortal Things with mortal Rust.

CHAP. VIII.

1 *The Souls Conquest over Imagination.* 2 *Disturbing the Rest of the inward Man.* 3 *Means whereby this Conquest is obtain'd*, viz. *Watchfulness and Exercise of the Cross.* 4. *As also Faith and Perseverance.* 5 *Other helps towards this Conquest.* 6 *The Chiefest whereof, a continual Sense of the divine Presence.* 7 *Intellection superior to Reason.* 8 *Sense of the divine Presence is without Phantasms.* 9 *The Excellency of Intellection or intuitive Knowledge.* 10 *Reason oft misguides the Understanding in spiritual Matters.* 11 *An Exhortation to seek the divine Light.*

1.

THE Soul having arrived so far in the Circumcision of the Heart from the Body of Flesh, and in the Renovation of the spiritual Image, cannot

C but

(*b*) 1 Cor. 15, 50. (*i*) Rev. 3, 16. 17.

* Though I hint at the mystical Sense of the Beast in *Rev.* 13. yet I deny not the historical, as it hath been truly applyed to a Succession of Persons, in the signally lapsed or Antichristian Church.

but have attained a good Step in the Command over *Imagination*, especially in the Death of it, to Complacency in any corrupt fleshly Object, which now becomes too gross for the renewed Mind to regard. But yet we shall find the Tempter working much upon Imagination, sometimes taking Advantage of the strong Influences of the external Heavens; and if we are so strong as to reject Thoughts which tempt to speculative Delight in Objects, which our corrupt Nature formerly imbraced, but now (being changed) abhorreth; we shall find the Evil One drawing us to close with, and entertain Thoughts not evil in themselves, yet very evil to us, because they present and feed the Soul with unprofitable Pictures, which should be alone entertained with the sweet Meditation of Christ's Love, and the Way to be compleated in it.

2. And I know many are exceedingly troubled with the Working of their Imaginations on inconsiderable trifling Objects, when as they dare not entertain any Thoughts grosly evil; and where this State is grown into a long Habit, it will be difficult to come out of it, though a Soul be very sensible of the Vanity of it, and long to be freed from it, as finding the Imagination in these Workings to be like the Witch of *Endor*, raising up the old Prophet *Samuel*, or the inward Man, from the sleep of Silence and innocent Stillness, to be disquieted with vain earthly Things, 1 *Sam.* 18, 15.

3. In this Case therefore, it concerns the Soul to stand continually upon its Watch, lest it be sometimes snatcht away unawares, and ingaged in Vanity, before it sees where it is. Here the continual Exercise of the Cross is very necessary, that by it we (*k*) cast down Imaginations, and lead captive every Thought into the Obedience of Christ; so that the chief Work now is the Reducing this moveable Sea into Subjection to the illuminated

(*k*) 2 Cor. 10, 5.

nated Understanding: Therefore the Soul prays and strives continually against the Power of Imagination and Activity of Thoughts, which hinder the silent Actings of the Intellect upon Eternity and supernatural Truths.

4. And here Faith and Perseverance are very needful: We need Faith to believe that by the Power and Strength of Christ we may overcome these Imaginations; and Perseverance, that we may not faint in the Way, and give over the continual Exercise of the Cross in Rejecting, Beating down and ceasing from these Motions of the imaginary Faculty, till we come to be Conquerors and to command them; which is possible through Christ, who is come into our World, to destroy the Works of the Devil, and to rule till he hath put all his Enemies under his Feet, of which these idle Thoughts are a Part.

5 And as the Soul here uses the Power it hath received from Christ in checking, rejecting and beating down all idle Thoughts, as a Mean to overcome them; so likewise it is oft Exercising of its Understanding upon the eternal Love and free Grace of God, and in considering the Mystery of that (*l*) paradisical World, in which the Angels and Spirits of the Just are. It much also reflects upon the Presence of its Saviour, who hath promised to be with us to the (*m*) End of the World, filling (*n*) all Things in his divine Nature; for he continually stands at the Door and knocks, so that the Soul waits every Moment for the Fulfilling of that Promise of his coming into it, and supping with it, *Rev.* 3, 20. And this constant Attending upon God with the Eye of the Understanding, proves a very effectual Mean to Destroying of those Imaginations, which come to entangle the Soul in unprofitable Diversions.

6 In this Practice the Understanding gets such Power over the Imaginations, that it enjoys almost a continu-

(*l*) Phil. 3, 20. (*m*) Matth. 28, 20. (*n*) Eph. 4, 10.

al Sight or (*o*) Apprehenſion of God's Preſence; and ſees beyond the Working of Imagination, by the (*p*) Eye of the Underſtanding enlightned, and by little and little attains that Strength, that although we ſhould have neceſſary Occaſion to take up our Thoughts in ſome external Employment, yet the Underſtanding pierceth thorough it, and in the very Time of exerciſing its Reaſon on that Particular, it hath ſtrong and clear Apprehenſions of the Preſence of God and the ſpiritual World.

7. Which clearly ſhews that Intellection, or the true Acting of the Underſtanding, is ſomewhat beyond Reaſon, which is not able to do two Things at once, and act upon ſeveral Objects at the ſame Inſtant.

8. And this conſtant Apprehenſion or Senſe of the divine Preſence is without any Phantaſm, it being in that Moment, when the Phantaſms are employed upon another Object; and they having ſomewhat of Materiality, cannot afford that ſpiritual Sight and Apprehenſion ſuch a Soul hath conſtantly of God, which is without (*q*) Figure, Colour, or Similitude; yet I muſt confeſs the uſual Contemplations of the Soul (in this State) upon ſpiritual Objects, whether of Paradiſe, Angels, ſupernatural Truths and Scripture-Verities, are not without the Uſe of Phantaſms, which being ordered by divine Light and Wiſdom do in ſome Meaſure (according to their Nature) expreſs ſpiritual Truth.

9. Though I confeſs this is far below the true Intellection of the Underſtanding, informed with the Preſence of divine Light; in Regard theſe Phantaſms, being generally drawn from corporeal Objects, cannot reach the Eſſence of a Spirit. And truly here the Soul plainly diſcovers its Fall from the divine Mind, (*r*) Image and Light (in which it ſaw intuitively, and could give (*s*) Names according to the Natures of Things) into

(*o*) Heb. 11, 27. (*p*) Epheſ. 1, 18. (*q*) Acts 17, 29. (*r*) Gen. 1, 27. (*s*) Gen. 2, 19, 20.

nto the imaginary (*t*) Spirit, which belongs to this World, and is too groſs a Glaſs to expreſs truly and eſſentially, ſpiritual and eternal Objects.

10. And here it appears, how eaſily Man's Reaſon being the apt and methodical Ordering of his Phanaſms) may (*u*) miſguide the Underſtanding in ſpiriual Things, as in Comments upon Scriptures, which vere inſpired by the Holy Ghoſt, and wrote by Reveation; and ſo require the (*w*) Help of that ſame Spiit, to elevate the Underſtanding above Imagination, n the true Interpretation of them; eſpecially in Things vhich are out of the Road of thoſe moral Verities, which he Light of Nature impreſſeth upon Mens Conſcienes, to ſteer them in their Lives and Converſations.

11. *Then let us pray for that true Light,*
Which gives a true and conſtant Sight
Of God, Chriſt, Angels, who do lie
Much deeper than laps'd Reaſons Eye;
Which in the Glaſs of Fantaſy,
A lively Picture may eſpy,
But not the Eſſence of true Verity.

CHAP. IX.

The Soul arriv'd to this State, caution'd againſt three Failures apt to hinder its Progreſs. 2. The Reſtraining of all Thoughts recommended. 3. Whereby irregular Imagination is overcome.

1.

THE Soul having arrived ſo far, as to enjoy almoſt a continual Apprehenſion of the Preſence of God and Angels, finds its ſelf much freed from thoſe vain Thoughts, which in former Diſpenſations were very troubleſom; But being Conqueror over theſe, it muſt *take Heed*, leſt the new Objects of Heaven, Angels, and ſpiritual Gifts, ſet the Imagination

(*t*) Eccleſ. 7, 29. (*u*) 1 Cor. 2, 14. (*w*) Joh. 14, 26.

tion too much a Work, in representing their Excellencies, and picturing forth such a State of the Soul enriched with them, which may yield too much imaginary Delight, and draw the Spirit into the admiration of fine pleasant (*x*) Pictures instead of the true Substance. Therefore we are strictly to watch over the Phantasie, which may easily err in this particular, and not without great Prejudices following upon it: For first, by such Working of Imagination, we come to slacken the Exercise of the Cross, both upon Imagination its self, which (*y*) is continually to be restrained, and as much as is possible reduced in Subjection to the illuminated Understanding, and also upon the Relicks of the old Man in any other Faculty, which are always to be slain in their first Buddings; and therefore to be strictly eyed; which cannot be, whil'st Imagination is so busy in it's Motions.

The second is, that Complacency which the Soul may take, by representing it self adorned with, and enjoying the Gifts of Hearing, Seeing, Touching, Tasting and Smelling, in a spiritual Way, (with all the Beauty and Sweetness of the Objects of those Faculties) both in it's self so priviledged, and in the Objects themselves; most of which being but Streams, and not the Fountain it self, the Soul may be in Danger of taking too much Delight, and so of being entangled in them.

The third Inconvenience is, the obstructing that still Silence of the Soul, in which it (*z*) should be oft wrapped up, as a Mean to those extraordinary Effusions of Light and Power, which God many Times affords the Soul in it's passive quiet Waiting: Whereas this Labour of Imagination too much keeps the Soul in Action, and so in an Unfitness for those divine Impressions, which very seldom come down, but into a Spirit profoundly silent. Seeing then there may be so much Danger in indulging Imagination, even in these pure Objects, we shall

(*x*) Isaiah 2, 16. (*y*) 2 Cor. 10, 5. (*z*) Psal. 46.

shall find it very requisite, oft to cease from all Imagination, and to act no Thought upon any Thing in the Heights above, or the Depths below. I say no Thought: Thoughts being but Images, which reach not the Essence of spiritual Objects. But this Practice excludes not that general, constant, intellectual Sight and Apprehension of God, which the Soul (thus far arrived) enjoys. Therefore I speak not here to those who have not attained a continual, habitual Apprehension of the divine Presence; for if they should strive to cease from their good Thoughts, they might fall into a Kind of Stupidity, far worse. But I here give Directions to those who having attained constant habitual Communion with God, press after Perfection in their constant Progress through all Impediments, of which this Working of Imagination being one, we here give experimental Directions to overcome it.

2. And certainly there is no better Way than the Annihilation of all Thoughts, and the Retiring from the Phantasie into the silent (*a*) Mind, which more fits the Soul for divine Irradiation and spiritual Imbraces; for the more quiet we are, the less Resistance we make against a supernatural Impression, and the easier we perceive the Beginnings of divine Attraction, and so yield our selves to it. And truly, when the Soul hath attained the Power to throw its self (as oft as it is meet) into the silent super-imaginary State, (which must be attained by the habitual constant Practice of it) it will then come to internal (*b*) Openings, and intellectual Sights of the invisible Worlds, and many Times receive quickning Glances from the Eternity, with those strong Infusions of Love, that bring the Soul many Times near to a Rapture. And truly, the Enjoyment we have in this State, fully recompenceth all that Self-denial, we pass through to the Attainment of it.

(*a*) Rev. 1, 10. (*b*) Rev. 4, 2.

3. Here then the false (*c*) Prophet (which is irregular Imagination) comes to be conquered, being commanded by the inward Mind, that now oft draws up the Soul into the Paradifical World, from the Motion of Phantasy and Imagination.

And now the Soul doth bid Adieu
To Phanfies Glass, 'cause 'tis not true;
And to that Mirrour turns it's Eye,
Where Things are view'd Essentially:
And there in Silence waits that State to know,
To which all former Dispensation bow.
Wait on, blest Soul! And know this passive Life,
Will send thee into Oneness, from all Strife.

CHAP. X.

1 *The conquest over Imagination, and the animal or natural Man, discovers the Growth of the Image of God in the Soul.* 2 *From hence flow spiritual Relations.* 3 *The Reason of spiritual Union and Sympathy.* 4 *Enjoyments flowing from spiritual Relations.* 5 *The farther we are remov'd from the animal Life, the more Universal we become.* 6 *An Exhortation to quit our natural State, for that which is Spiritual.*

1.

IMagination being now overcome, and the animal Man mortified, the Soul cannot but clearly discover its Growth in the Image of God, and the Resurrection of the angelical Man, which now evidently perceives its self springing up in a new Principle, above the Spirit of the (*d*) World, and its mixt Laws: And here we come to own and receive *new Relations*, contracted by our Progress in the New-Birth, and our Tendency from the Spirit of the World toward Eternity.

2. And

(*c*) Rev. 16, 13. & 19, 20. Though I here allude to the false Prophet mention'd in the *Apocalypse*; yet I exclude not the external prophetick Sense of this or any other Part of the *Revelation*, which is a prophetick History of the Church to the End of the World. (*d*) 1 Cor. 2, 12.

2. And as through the Act of Generation we came to be invested with Earthly Relations, so by the Work of Regeneration we come to possess those that are Spiritual. Here we come to honour God, as our Father in the Spirit, (not excluding any other of his beloved Ones, who have been instrumental to beget us into the divine Image and Wisdom) and Jerusalem above, as our true (*e*) Mother: And so all other Saints who have been begotten by the same Power into the same Nature, become our true Brothers and Sisters; all standing upon one Root, drawing one Nourishment and knit together by (*f*) one Spirit, which is the Instructor, Leader and Comforter of all.

3. But we shall here find a *nearer Union and Communion* amongst those, who have been by one particular Instrument begotten into the Life of Christ, having a peculiar Vein of spiritual Enjoyment running through them; which Others, who received not that particular Tincture, do not partake of. And had we lived in the Apostles Times, we should have seen this among the primitive Christians; for certainly, they that were begotten by St. *Paul*, had a particular Endearment to him, and to one another; and so it may be said of those that were converted by *Apollos*, *Cephas*, and Others: Which is clear by that Scripture, 1 *Cor.* 1, 12. *Every one of you saith: I am of Paul, and I of Apollos, and I of Cephas.* And though St. *Paul* blames them here for Contention, Emulation and Irregularity in their particular Affections to their spiritual Fathers; yet not for a peculiar Ownment to those, who instrumentally converted them; for that is according to the Law of pure Justice, seeing *he that converts a Sinner, saves a Soul from Death, and covers a Multitude of Sins.* *Jam.* 5, 20. And St. *Paul* himself in some Places speaks of himself as a spiritual Father, requiring of those he had begotten into the Faith, due Respect, Obedience

(*e*) Gal. 4, 26. (*f*) Ephes. 4, 4.

and Love. But amongst those who are thus peculiarly united, we shall see some more closely knit in spiritual Agreement than Others, and essenced into one another Spirits; as may appear by that great Union which Christ had with St. *John*, and that particular Affection he bare towards him, which was the Reason why St. *John* was called (by Way of Eminency and Distinction from the Rest) *The Disciple whom Jesus loved.* Now when we come to experience this, we shall know the Meaning of that Scripture, where *Bone* is said to come (*b*) to *His Bone:* For as some Bones are locked one in another, and some Members grow immediately one out of another, though all make up but one organical Body: So some Spirits are nearer united in Christ's Body than others, and stand closer joynted, and more intrinsically compacted, but all make up but one spiritual and mystical Body. And this we shall find to flow from the Harmony and Agreement of Spirits and Natures, as they were signatur'd in the first Moment of Existency: For Grace and the Work of Regeneration do not destroy our natural Signatures, only rectifie them by that Heavenly Principle, which reduceth all our Spirits into the highest Perfection they are capable of, by their primary Model and Frame. Hence it appears that they are more truly Brethren (even according to natural Nature,) who thus agree, and correspond in their Essences, than they that are ordinarily called so, who are many Times very contrary signatur'd. And the Reason of this Assertion is, in that, when our Natures come to their perfect Rectitude and Restoration by Union with God; this secret Propension and harmonious Closing with those that are like-essenced, remains; whereas from meer natural Relation there nothing continues; though in those who are related, there may be this Agreement too: But meer Relation is not the Cause of it, but that secret Law of Influence,

(*b*) Ezeck. 37, 7.

ence, which God hath eſtabliſhed to Signature ſome one Way, ſome another; ſome in much Agreement and Proportion; others more differing, tho' all repreſenting ſomething of that Variety, which is wrapt up in the Unity of the eternal Nature. I could not but give an Hint of this, becauſe it may open ſome Things concerning Relations, which may lie dark to thoſe who know not the deepeſt Ground and Root of them.

4. But I ſhall proceed to the further Opening of thoſe Enjoyments, which flow from Union with new Relations, which come now to be very dear; becauſe the Ground of their Relation is ſo pure and good, being (*i*) not of Man, or the Will of Man, but of God. Here we ſhall experience the happy Effects of our pure Union, which produces that Divine Love, that none can know, but thoſe that enjoy it: But this will be ſtrongeſt, where there is moſt Harmony and Agreement in Spirits and Natures; becauſe the eternal Tincture works upon, and through every Thing according to it's Nature and Capacity: Hence we come to enjoy more from ſome, than others; and ſome from us receive more than Others. But that brotherly Love and Friendſhip, which now come to be renewed in Spirit, far tranſcend any Enjoyments meerly natural: And whatſoever we parted with, in dying to all earthly Affection and its Objects, we regain in the Reſurrection of our Spirits, in this pure Love, which is not Affection, but ſomething above it; not conſiſting in ſudden Out-flowings and Eruptions, but in a conſtant ſweet Inclination and ſecret Propenſion of the Spirit, to thoſe which are one with it, in the pure Life: And this Good-Willingneſs is ſo great, that from it the Soul could give (*k*) it's Life [or if there were any (*l*) Thing dearer than Life] for it's Brother; and chooſe Sufferings, to free Others from them. In this ſtate there will be a ſympathizing in Joy and Sorrow; and where the Union

(*i*) Joh. 1, 13. (*k*) 1 Joh. 3, 16. (*l*) Gal. 4, 15.

Union is eminently great, there may be some Knowledge of each others Conditions at a (*m*) Distance; which comes from their being essenced in each others Spirits and Tinctures, which is the Cause of this invisible Sympathy.

5. And they that are in this near Union, feel a mutual Indwelling in the pure Tincture and Life (*n*) of each other: And so, the further we come out of the animal Nature, the more universal we are, and nearer both to Heaven, and to one another in the Internal; and the fitter instrumentally to convey the pure Streams of the heavenly Life to each other, which no external Distance can hinder. For the Divine Tincture (being such a spiritual Virtue, as Christ imprinted into the Heart of the Disciples with whom he talked after his Resurrection, making their *Hearts to burn within them* is able to pierce through all Distance, and reach those that are far absent; because it is not corporeal, nor subject to the Laws of Place or Time.

Now this is known to some by Experience, who in Absence enjoy such Influences of Spirit and secret Insinuations of spiritual Virtue from one another, that they cannot but value this spiritual Communion above all Enjoyments in the World; which compared to it, seem but like the basest Metal to the purest Gold.

6. Then quit that wretched state, immortal Soul,
Where poyson'd Ghost's in Flesh together roul;
And take thy Flight into that Mount of Love,
Where New-born Spirits in bright Bodies move;
And sport themselves in that eternal Joy,
Which totally excludes Lusts base alloy.
Lust's left below for those that Flesh desire;
Love dwells on high, Love fills the heavenly Quire.

CHAP

(*m*) Col. 2, 5. (*n*) 2 Cor 3, 2.

CHAP. XI.

1 Danger of Selfishness from the Enjoyment of these spiritual Relations. 2 And from Gifts of the Spirit. 3 How to obviate these Dangers. 4 Tho' not without Difficulty. 5 And Conformity to the Death of Christ.

THE Love which in this spiritual Union (before described) we come to enjoy, is unexpressibly refreshing, proving to be sweeter than the Honey or the Honey-Comb; and continually raiseth the Soul to the true Fountain of it, who being the true Cause of all pure Union, both preserves and increaseth it.

1. But the Soul now having a View, and Experience of the Beauty and Sweetness of the Spirits of other Christians, and of the Excellency of that Love which may be enjoyed through them, may (if it be not prevented by much Self-Denial and Watchfulness) suffer very much *Selfishness* to spring up in a new Dress: For here may arise spiritual Covetousness, or a Desire of engrossing Spirits to ones self. Here spiritual Pride may also discover itself in desiring much Esteem of such; Envy likewise may start up against those we fear may draw them from us, or enjoy more Love from them than our selves: And so all other selfish Affections may here croud in, in a refined Dress. And as these *spiritual Evils* may flow from the Sight of the Excellency and Suitableness of the Spirits of other Christians.

2 So also they may break in upon us from large and eminent Gifts of the Spirit, 2 *Cor.* 12, 7. For we seeing the Amiableness and Worth of these, may come immoderately to desire them; may fear to have them eclipsed; may reflect too much upon (*o*) our selves in the Enjoying of them; may look too much after Eminency in the Use of them, and (in a Word) may take too

(*o*) Ezeck. 16, 15.

too much Complacency in the pleasant Fruition of them; even to an Hindrance of our looking up to the Fountain, as all in all.

3. If then the Soul be here entangled, (as it is hard totally to escape) it must fly to the (*p*) Cross, and lay the Axe to the Root of the Tree of Self, that so it may be hewn down and cast into the Fire; and it must pray for the Sword of Power, to circumcise and cut off this refined Selfishness, as it did the grosser Part; and to take away this Propriety and Self-Ownment of all Spirits, Gifts and Graces. Here we must come to offer up the very Good it self (as (*r*) *Abraham* did *Isaac*) to God, the Fountain and Bestower. Here we must die to the Coveting of any Spirit, Grace, Vision, Revelation, Rapture, or sensible Comfort. Here we must come to be nothing in all these; to enjoy them as though we enjoyed them not, and not to reflect upon our selves on any Account; to rejoyce to see Others (*s*) flourish in the Riches of those, and to have more Light, Wisdom, Comfort and Honour, than our selves; to be willing when we are rich in Gifts and Esteem of the Saints, (*t*) to part with them, if God so please, and to hang so loose from all Things below God, as that nothing may in the least hinder our Conformity to the Death of Christ, or our Rising again in the pure Life of Love and Innocency. And truly, when we have known the Glory of those spiritual Objects, and have been rich in possessing them, we may find it exceedingly difficult wholly to give up, and to own no Propriety of Will in them, becoming nothing in the greatest Union of Spirits, Fruition of Gifts and spiritual Honour; keeping a sweet innocent Spirit from Selfishness in all these.

4. Now the Reason of the Difficulty in being wholly freed from Self here, is the Excellency of the Objects, and the Sweetness of their Enjoyments; for their Nature

(*p*) Gal. 6, 14. (*r*) Gen. 22 2. (*s*) 1 Cor. 12, 25. 26. (*t*) Phil. 3, 8.

ire and Effects being very ſuitable to the Soul, they ave the ſtronger Influence upon it, to cloſe with them n too much Delight and Adherency: Whence it may e more difficult totally to give them up, than it was o leave outward groſs Things, which could not be ſo leaſing to the Nature of the Soul: And though ſome who think they have paſſed far in the New-Birth) never experienced this; and may therefore look upon t as a Thing not much to be regarded; yet let all ſuch know that the Reaſon may be, in that they never yet paſſed clear out of the Spirit of the World, nor over-came their animal Nature by a complete Circumciſion nd Renunciation; and ſo were not capable to receive ny extraordinary Enjoyments of Viſions, Revelations, In-ſpeakings, Propheſies, Unions of Spirits; and be-ng not come into the inward Wilderneſs, where the Soul is fitted for ſuch Things, and where theſe ſpiritual Temptations ariſe to try it: Whereas being in the out-ward ſenſitive Spirit and detained in Fleſh and Blood, as *Iſrael* in *Egypt*, the inward ſpiritual Faculties of Sen-ſation lie lock'd up, and can have no Knowledge of thoſe ſpiritual Operations and Enjoyments.

5. But they that are come ſo far in the Work of the New-Birth, as to be acquainted with, and to live to theſe Things, muſt of Neceſſity die to them, and come to be (*u*) nothing in them, giving up all to God, and forſaking the Propriety of their own Will. Now this is a Parting with our own Lives, and the Giving up the Ghoſt of refined Selfiſhneſs, which ſtrikes at the Root of Sin and Evil, and brings us to the Death of the Croſs, in Conformity to the Example of our Saviour's Pro-greſs, who was crucified betwixt two Thieves, One of which was loſt, tho' the Other went with Him into Pa-radiſe; which we in the Myſtery likewiſe fulfil: For our Wills are crucified betwixt the outward animal Man and the

(*u*) 2 Cor. 6. 10.

the inward old Man, or sinful Nature; the first of which in the Resurrection shall be received (after Purification) into Paradise; but the last must be destroyed and swallowed up into the Fire of Wrath.

The Soul which on the Cross thus freely dies,
Becomes to God a pleasing Sacrifice,
Through that eternal Spirit and that Blood,
Which by meer Reason are not understood;
Nor by those Rabbies, who full-wise would be;
Though they know not the true Divinity.

CHAP. XII.

1 The Soul's Conformity to Christ's Descent into Hell. 2 This Principle of God's Wrath is spread thro' the World. 3 Luke 8, 31. *explain'd.* 4 *Visibles proceed from invisibles.* 5. *Hell, who call'd the Heart of the Earth.* 6 *Christ having past this Way draws all Men after Him.* 7 *We may feel the Anguish of Hell, without having past thro' it as Conqueror.* 8 *A Hymn of Praise for this Conquest.*

1.

AFTER this Death upon the mystical Cross the Soul in Conformity to Christ's Progress passeth through a State analogous to that of Christ's Descent into Hell, being that Principle, which stands as a smoaking Furnace before the Entrance of Paradise, into which none can pass, but those that are dead with Christ, and washed from the Pollutions of Flesh and Spirit by the Blood of the Lamb: For whosoever retain the Spots of Guilt, will be kept back by God's Wrath, which in this Principle burns like Fire, *Isa.* 30, 33.

2. This also is spread (at least potentially, as to it's Root) through the whole World; yet invisible to the outward Eye. In this the Dragon and all evil Angels and Spirits are; for *Jud. Epist.* Ver. 6. the Lord reserves the

the fallen Angels in *everlasting Chains under Darkness*; or as 2 *Pet.* 2, 4. *hath cast them into Hell, and delivered them into Chains of Darkness, to be reserved unto Judgment.* Now though the fallen Angels are every where tempting the Saints, yet they are always in the Chains of this invisible Darkness, which could not be, if this were not every where in this World; whence *Ephes.* 6, 12. it is called, *the Darkness of this World:* Of which the chief Devils are the *Kossmokraatores* or worldly Rulers. And although evil Spirits receive some Refreshment by Mixing with the Souls of Men, which are cloathed with the animal sensitive Nature, and live in the Spirit of the World; yet they are still in Chains under this Darkness, as in their proper Center. And although it is said *Luke* 8, 31.

3. That the Devils, whose Name was Legion, besought Christ, (after they were cast out of the Man) that he would not command them *to go into the Deep*, as though the Deep or bottomless Pit had been at a Distance from them: Yet the Meaning is, that they might not wholly go out of the Spirit of the World, and out of Union with it, deeper into the Center of Darkness and Wrath; for in Union either with Men or Beasts, who live in the Spirit of the World, they receive some Mitigation of their Torment, which they have not, when they are naked and uncloathed: Therefore their Going into the Abyss from Union with Spirits of Men or Beasts is not as we depart from one Room into another, (which are disjoyned by outward Distance) but a Sinking deeper from the Circumference toward the Center, from the outward to the inward, which we call the *dark World* and *Hell*: Which (according to the Sight and Experience of some deep mystical Men) is made up of spiritual *Sulphur*, *Mercury* and *Salt*, not united and harmonized in sweet Proportion, for then they would be Paradise; but as in Discord and Disproportion working in

contrary Motions through the Absence of that pure *balsamical* Oil, which flowing from the Heart of God makes Paradise so delightful.

4. Now as all Things in this visible World are compounded of these three material Principles, *Sulphur*, *Mercury* and *Salt*, so are the invisible Worlds in their spiritual Nature, from whence the visible World proceeded, and in which it is erected; for (*Hebr.* 7, 3.) *the Things which are seen, were made* (may eck phynomainohn) not of Things that do appear, but consequently out of Things invisible, as the Vulgar Latin hath it: *Ut ex invisibilibus visibilia fierent*; and to the same Sense is the Syriac Version. But to proceed, the dark World (*Rev.* 9, 2.) is called the Abyss or Bottomless Pit; and whosoever go down into this Sea, sees God's Wonders in the Deep, *Psalm* 107, 24. for there is the great *Leviathan*, (*w*) the crooked Serpent, the Dragon, *Isa.* 27, 1. Out of whose Mouth (*Job.* 41, 19. 20. 21.) *go burning Lamps, & Sparks of Fire leap out: Out of his Nostrils goeth Smoak, as out of a seething Cauldron: His Breath kindleth Coals, and a Flame goeth out of his Mouth.* v. 31. *He maketh the Deep to boil like a Pot: He maketh the Sea like a Pot of Ointment.* 34. *He beholdeth all high Things: He is a King over all the Children of Pride*, which are the Principalities, Powers and spiritual Wickedness of this dark World; Many of which in their dark Bodies bear the Forms of terrible Beasts, *Rev.* 9, 3. 17. Into this Region Christ descended, after his Giving up of the Ghost upon the Cross; for this is a distinct Article of the ancient Creed, and agrees with *Acts* 2, 27. *Thou wilt not leave my Soul in Hell*, which was by the Psalmist prophetically spoken of Christ's Descending into Hell, and of his Redemption from it; and *Ephes.* 4, 9. 'tis said, that before he ascended, he

(*w*) I deny not but some great Sea-Monster is (in the Letter) here described; but that the Devil is here also alluded to, and intended, is not only my Judgment, but of many of the Ancients, as appears clear by Ver. 34. which is a Key to the Rest.

ie *descended into the lower Parts of the Earth*; which can ıot be meant of his outward Body, becauſe that lay in, ɔr near the Surface of the Earth: Or as in *Matth.* 12, ɔo. *into the Heart of the Earth.* Where there is a Paral-el made betwixt *Jonas* and Chriſt, the Type and the Antitype; which cannot well correſpond, except Chriſt leſcended into the Sphere of the inward ſpiritual *Levi-ıthan*, as *Jonas* into the Belly of the outward: From vhence (in Type of Chriſt) he ſaid, *Jonah* 2, 2. *Out of he Belly of Hell cryed I, and thou heardeſt my Voice.*

5. Now *Hell* or the dark World may be called the Heart of the Earth, 1. In Alluſion to that large Sphere ɔr Lake of Fire, which according to *des Cartes* and ſome earned Hermetick Philoſophers, is ſeated in and about he Center of the Earth. 2dly. In that according to the eternal Gradation of Beings and Principles it may be ſaid ɔ be within, in the Middle or Center of it; the Earth ınd all terreſtrial Matter being more outward, in the Cir-cumference. And though Hell is called *Matth.* 8, 12. *To Skotos to exoteron*, the utter or more outward Darkneſs; yet that's ſpoken in Relation to Paradiſe and the eternal World, not in Reference to the Earth and this World.

6. Now Chriſt having paſſed through this Principle into Paradiſe, draws us all after Him, according to that Promiſe: *When I am lifted up on the Croß, I will draw all Men unto me.* Now this is no other Way, than that he went through himſelf; for there is but one Way into e-verlaſting Life and the Kingdom of Glory; and that very narrow too, according to Chriſt's Words *Matth.* 7, 14. *Strait is the Gate, and narrow or afflicted* (tethlimmenay Hodos) *is the Way that leads into Life, and few there be that find it.* Even they only who deny themſelves and take up their Croſſes, and follow Him, who is the Way, not only through this World, but even through Death and Hell alſo; for, though in Conformity to his Pattern we come to be caſt into Hell, which *Mat.* 13, 50. is called

the Furnace of Fire, (typed forth by *Nebuchadnezar's* fiery Furnace, into which the three Children were cast;) ye the Son of God walks there with us, keeping us from that Torment and Pain, which the Damned undergo: and making us with him to triumph over Principalities and Powers, and to conquer them by the Blood of the everlasting Covenant; which quenching the Fire of Wrath, raiseth the Spirits of the Obedient out of this dark Grave, into the Joys of Paradise.

7. But we must know, that in our Progress we may many Times be cast into Terror and Anguish; yea feel Hell awakened in us, and afterwards be delivered by some Influence of Christ's Spirit, and Infusions of his Love, and yet be short of this Resurrection, and of passing through Hell as Conquerors; which can never be till we descend thither without Guilt, in Child-like Innocency, with the Candle of the Lord in our Hands, which is the Pillar of Fire, which alone can lead us through this Night into the Day of Paradise. To which State whoever attain, cannot but sing thus, in the Joy of their Spirits:

8. *Ye Morning-Stars, ye Sons of Light!*
Rejoyce with Jubilation:
As (a) *once ye did when that first Night*
Was scatter'd by Creation.
Behold the Prince of Night is thrown
Into his proper Place:
And he that cast the Dragon down,
Hath (b) *rais'd me by his Grace.*
And now I stand above that Grave,
Where Wrath entombed is;
And wait, that rich Crown to receive,
Which will be perfect Bliss.

(a) Job. 38. (b) Ezek. 37, 12. 13.

CHAP.

CHAP. XIII.

The Soul thro' the inward dark World enters into the internal Paradise. 2. It's State in this angelical Garden. 3 It's Enjoyments here. 4. This State, the fifth Day in the new Creation.

1.

BY this Time the Soul experienceth the happy State of being freed from the Principle of Selfness, in Returning to God from the Spirit of the World, & sees the real Progress it hath made, from the outward thro' the inward dark World into the internal Paradise, where *Adam* lived before his Fall, and where Christ conversed betwixt the Time of his Resurrection and Ascension. In this spiritual Region, the Curse is not manifest, there being a perpetual Spring. Here are the Idea's of all visible Bodies, in much Beauty and appearing Lustre. Here are those bright Clouds, which overshadowed Christ on the Mount, and when he was received up into Heaven; in which he will descend, (*d*) when he comes again to judge the Earth.

2. Now the Soul having attained to the State of this angelical Garden, knows what it is to turn and become as a (*e*) Child, and to attain a secret and quiet Life of Innocency and pure Love, free from those Passions and evil Affections it had formerly groaned under. And here it experienceth what it is to be born of (*f*) Water and the Spirit, as a necessary Qualification to do the Will of God: And sees it's Conception in the Womb of Wisdom, (which is our new Mother) who here distills the Milk of the eternal Word, (from the eternal World) to feed and nourish the Soul: Whither it now travels, as fixing its sight upon that pure River of Water of Life, clear as Chrystal, (*g*) proceeding out of the Throne of God, and of the Lamb. But now likewise the Soul lives the life of spiritual Vegetation, and grows like a Willow by the Water-Courses, or (*h*) a Lilly in the Garden

(*d*) Rev. 1, 7. (*e*) 1 Pet. 2, 2. (*f*) Joh. 3, 5. (*g*) Rev. 22, 1. (*h*) Hos. 14, 5.

of the Lord, being continually refreshed with the Dews of the eternal Heavens, and quickned by the Beams of the Sun of Righteousness, and cherished with the enlivening Gales of the Holy Spirit. All that are in this State, are like the harmless Flowers in a fruitful Garden, springing from the same Ground, yet differing in Colour, Virtue, Smell, and Growth, according to their several Natures, and Times of Planting; yet all serving to express the Power, Love and Wisdom of their Creator, without any Strife or Contention for Eminency, Place or Esteem, being all satisfyed with what God affords them, and their different Capacities fit them for.

3. O what a sweet Harmony is here! What a beautiful Consent in expressing the Goodness of the great Creator of all Things! How far are Spirits here from envying the different Beauties and Ornaments one of another! How sweetly do they incline to mutual love and Agreement! As being the Branches of one pure Root, as enjoying the same Kind of Nourishment, and receiving Life from the same (*i*) quickening Spirit! How is all Wrath and Contention here forgot! How amiable do Spirits now begin to grow in the Eyes of Christ, by their innocent Childishness! And truly in this Dispensation, we come to be cloathed with Humility, wrap'd up in Meekness; expressing nothing but the blessed Effects of Heaven upon Earth; here we are full of Love-meltings towards Christ, who baptiseth us in the soft Water of spiritual Meekness; which overspreads the Soul, not suffering any of the Fire of Passion to spring up. In this State the Soul is very watchful, over every Motion in the outward and inward Man, fearing to step down again into Nature, where before it had so much Trouble and (*l*) Bitterness; whereas now it is in a sweet pleasant Rest, lying upon the Bed of Innocency, solacing it self in the sweet (*m*) Embraces of it's Saviour, who

(*i*) 1 Cor. 12, 13. (*l*) Hebr. 12, 15. (*m*) Cant. 2, 6.

who now begins to shew himself very clearly, and to afford almost continual Refreshments: In a Word, this is a Life of Stillness, Silence, and spiritual Simplicity; in which the Soul turning it's Eyes from Nature, looks directly forward to (*n*) Eternity, and strongly breaths after it's Arrival there.

4. And here we come to know the Work of the fifth Day in our new Creation, answering the fifth of those seven Spirits, which are the Eyes of the Lamb of God, *Revel.* 5, 6.

If Harmony doth in this Fifth arise,
What will it be, when thou dost sabbatize
In that last Day, where all Variety
Concenters in a perfect Unity!
Then stand thou fast, poor Soul! and keep thy Ground,
Till with eternal Love thou shalt be crown'd.
Take Heed of Lust which (o) *unlock'd* Adam's *Eyes,*
And cast him to the Earth from Paradise.

CHAP. XIV.

1 *The Blessedness of this State further discover'd.* 2. *As it restores the internal Faculties of spiritual Sensation.* 3 *A Caution not to set up our Rest in these Enjoyments.*

WHEN the Soul is arrived to this Baptism of Meekness and innocent Love, and hath experienced the comfortable Distillations of the heavenly Dew to it's very great Profit and Growth, it comes to be much confirmed and established in this Principle, and finds the Effects of it's present Station to be very blessed, in Comparison of what it was, when it stood in the Fire of awakened Nature: And now seems as one that hath passed through a hot fiery Region into a moderate cool Air, where gentle Gales of Wind breath

(*n*) Hebr. 12, 2 (o) Gen. 3, 7. 23.

breath upon it, and refreshing Dews entertain it, and cooling (*p*) Waters are afforded to take away the Sense of Thirst. And now it perceives the Happiness of those who have made their Way by Death through irregular and discording Nature, into that spiritual State, where there is Joy, Peace, (*q*) Rest and Harmony. This Condition then brings with it a greater Death (*r*) to the World and all worldly Things, a total Disrelishing of all Things corrupt and impure, though more refined; and so as it is deadned to the World and Selfishness, it (*s*) lives the more to God and all Goodness, and finds it's Will more strongly drawn to Christ and Eternity.

2. And this Dispensation into which the Soul now enters, is a State of much (*t*) Life and Quickning, and of much pleasing Enjoyment from the Objects of the internal Senses, renewed and restored by the Spirit of God; for here the (*u*) internal Faculties of spiritual Sensation are more opened, and give a greater Enjoyment of the first angelical (*w*) Life which was in Paradise: And we attain the Use and Restoration of these Faculties through our Growth in Regeneration, and as a Priviledge purchased for us by Christ: So that all Saints shall partake of them, either here or in Heaven, according as their Attainments are. In this State, our internal (*x*) *Eye* is more unlocked, to behold the paradifical World, with those luminous Objects and Inhabitants that are in it: Here we see such bright Clouds, as the Disciples *Matth.* 17, 5. saw on the Mount, and at Christ's Ascension, when he was taken up into Heaven, (*Acts* 1, 9.) in which he will likewise descend again, *Matth.* 24, 30. Here also we see the Angels of God ascending and descending, as *Jacob* at *Bethel*, *Gen.* 28, 12. In this State also our inward *Ear* is sweetly entertained with angelical Harmony, hearing the sweet (*y*) Harpers upon Mount *Sion*, and the Voices of those that

(*p*) Psal. 46, 4. (*q*) Hebr. 4, 3. (*r*) Gal. 6, 14. (*s*) 1 Pet. 4, 2. (*t*) 1 John 3, 14. (*u*) Hebr. 5, 14. (*w*) 1 John 1, 1. (*x*) 2 Kings 6, 17. (*y*) Rev. 14, 2.

hat ſing the Song of *Moſes* and the Lamb, and of thoſe hat cry Hallelujah! Hallelujah! *Rev.* 19, 1. 3. 4. 6. with nany other Voices out of the eternal World, *Rev.* 4, 1. Moreover our internal *Feeling* is almoſt continually entertained with the ſtrong Contactions of the Word of Life, which ſometimes diſcover themſelves by thrilling Motions throughout the whole Man; but moſt commonly by ſtrong Infuſions of the pure burning Tincture of Jeſus into the Heart, *Luk.* 24, 32. In this State likewiſe we oft *ſmell* the hot Perfumes of Paradiſe, and are pierced through with moſt delightful Odours, which infuſe themſelves into the Tincture of the Heart, create Delight, and give a plain Feeling and Senſe of the Preſence of Paradiſe, and that inviſible light World, where there is no Curſe nor Corruption. And in a Word, here we *feed* upon the heavenly Manna, Angel's Food, which is living Bread, that quickens, enlivens, and corroborates the Soul; and we oft *taſte* very ſweet Dews, diffuſing themſelves with much Pleaſure, into that internal Senſe of Taſte, which lies within the Organ of the Tongue. Thus all the ſpiritual Faculties of Senſation, are in this Diſpenſation more opened, and more freely entertained with their peculiar Objects.

3. But yet we are not to reſt in theſe Enjoyments, nor to go to build Tabernacles with them; but to look forward, and to preſs after perfect Union with the divine Nature in the eternal World: Where is our true Sabbath of Reſt, in the Viſion of God, and the perfect Fruition of his Love for ever, 1 *Theſſ.* 4, 17. *Heb.* 4, 9.

The Pleaſures which in this State we enjoy,
Are only known to thoſe that do obey;
For, Souls that do imbibe Sin's Poyſon here,
Have neither Eyes to ſee, nor Ears to hear
Thoſe ſacred Objects of divine Senſation,
Which are the Pleaſures of the new Creation:
Man's lapſed Senſe and Reaſon know them not,
They are the little Children's ſacred Lot.

CHAP.

CHAP. XV.

1 *The Soul's Enjoyments in its Approaches to the eternal World.* 2 *By its Growth in Love to God.* 3 *Its Fellow-Members.* 4 *And all Men.*

BY this Time the Soul begins to draw near the eternal World, in its fixed Station and habitual Enjoyment, lying under the Showers of Love, which descend from the Heart of God and the Bosom of *Sophia*: Here the blessed Tincture of Jesus coming so powerfully, as though it streamed from his glorified Humanity, flows into the Soul like a River of Oyl mixed with Fire, which affords that unutterable Delight, which cannot be conceived by those that know it not experimentally.

2. Here Christ saith: Drink, yea, drink abundantly, O Beloved! And fills large Cups of Love, heavenly Love to poure into the Soul; so that it sometimes comes to be (*b*) *sick of Love*, not knowing how to carry it's self through the abundant Showers that fall upon it: For Christ many Times toucheth the Soul with a piercing Beam of Love, which by this is suddenly drawn to a quick Return; and this gives freer Passage for a new Impression, which more exciting the Powers of the Soul to a new Imbrace, opens the Way more for the King of Glory to enter, with that Power and unutterable Force of divine Love, that the Soul becomes filled, swallowed up, and transported into a Kind of Rapture, not being able to express those Pleasures, Gusts, Imbraces, Love-Extasies, which then are piercing through it, nor sufficient Praises and Hallelujahs to the great King of Saints, who bestows such royal Tokens of Love upon it.

3. And as in this State, there is such holy Commerce in pure Love, betwixt God and the Soul, so there is betwixt the Soul and (*c*) other Saints; who cannot but wonderfully

(*b*) Cant. 2, 5. (*c*) Psal. 16, 3.

wonderfully own and love one another, and delight in that Likeneſs of God, which they ſee in each other, and bleſs him for thoſe living Powers of Grace and Love, that are communicated in the Worſhip of God, by which they exceedingly refreſh each others Spirits. Now this mutual Love chiefly flows from a (*d*) Sight and Senſe of Oneneſs, which exceedingly enforceth this great Cloſing and Outflowing of Spirit, to delight, comfort and refreſh one another. And here is that Strengh of Love, that we could give our (*e*) Lives for the Brethren, and endure much Affliction to free them from Sufferings: Here we bear one another's Burdens, and ſo fulfil the royal Law of Love; for we can keep nothing as our own, but what we heartily communicate and make our Brethren Partakers of, becauſe they are Part of our ſelves: Here we come to practice that heavenly Law of loving our Neighbours as our Selves, and of doing God's Will on Earth, as it is done in Heaven; for which End Man and the viſible World were brought forth: For the Breaking forth of Sin and Wrath was not according to God's moſt pure and holy Will, which is good, and tends to Salvation and Bleſſing, and the Keeping of his Creatures in that primitive Harmony, in which they came out of God's Hands, as fitted to glorify Him through mutual Love, and regular Obedience. And this is the End of Chriſt's Coming into the World of Man's Nature, even to reſtore it from the Diſcord of Sin and Wrath, to the Harmony of pure Love and Righteouſneſs.

4. Therefore 'tis a happy State to have attained this Habit of Love before deſcribed, which will not terminate within the Sphere of our Neighbours and Brethren, but in ſome Meaſure flow out to all; cauſing us to breath after, endeavour and pray (*f*) for their Change: for it is the Nature of true Love to communicate it ſelf, and to delight in propagating it's own heavenly Image, that ſo many

(*d*) Joh. 17, 21. (*e*) 2 Cor. 12, 15. (*f*) 1 Tim. 2, 1.

many may come to partake of Bliss & Happiness through it. And in this Enjoyment, if we find any that know and possess but little, yet thirst much after God, O how will our Hearts burn within us! How ready shall we be to employ our Talents for their Good, and to discover that Way, which leads through Nature into the Kingdom of the Love! What Labour and Pains could we take, to be instrumental in changing and quickning them, and in bringing them through the Cross to our own State of Happiness! So that this Dispensation abounds much in Love, both to God and our Neighbour, fitting the Soul for Ascension into Eternity, there to see and know with Satisfaction and Delight those Wonders, which the holy Angels and glorified Saints, are continually viewing with Joy and Admiration.

Blest is that Soul which is arrived here,
Where quickning Love casts out dejecting Fear,
And gives that sweet Composure to the Mind,
That it lies passive to that holy Wind,
Which blowing from the highest Paradise,
Invites the Soul to come and sabbatise
In that bright Day, where the Arch-Angels sing
Sweet Hallelujahs to our Christ, their King.

CHAP. XVI.

Being the Conclusion to the Rest.

1 *By the foresaid Preparations the Soul is fitted for the Opening of the eternal World.* 2 *This Remove not attainable, but by an Entire Resignation of our Wills.* 3 *The Soul's Ascent an Effect of the divine Power.* 4 *Wonders discover'd in this Ascent.* 5 *The Fruit of these Discoveries* 6 *The Difference of the Openings of Eternity in the Heart, from those in the Head.*

1.

THE Soul being brought thus far in the Heart-work by the Power of Jesus, through the Practice of the Cross in Self-denial and Resignation, lives in habitual springings up of the Love in the Centre

tre of it's Spirit, where the Work is near finished; the Will being constantly drawn toward the Heart of God, in the Chariot of Love. And in this State the Soul is completely fitted for Ascension, and the Opening of the eternal World, which is Part of the Head-Work; for in that the spiritual Eye is seated, which is capable to see and know the Wonders of Eternity.

2. And though some in a Rapture may be taken up into that World, long before the Work in their Hearts, Wills, and Affections is finished; yet such must afterward go through the Work in Nature, of rectifying all their Properties, and of bringing their Wills into Death, and pure Resignation, that so they may be fitted for the Birth of the Love. Whence it's clear that this State of Regeneration, attained in the Will through the Death, is far more considerable, and nearer Perfection than the highest Rapture without such a foregoing Work; and the Ascension, after this Work of Regeneration in the Heart, is more weighty, and more tending to Perfection, than any Rapture of Transportation before, can be; because by such a Work the Will is wrought up into a constant Union with Christ, which by Ascension is more confirmed and established, the Heart through that, being more raised above (*g*) all mortal corruptible Objects, and more reduced into a passive silent Waiting for the Opening of the *eternal Temple*, whence the infallible Voice proceeds, and where the great High-Priest sparkles with the most bright Beams of divine Glory.

3. But the Manner of the Soul's Ascending from the Internal to the Eternal World, is very remarkable and wonderful. It (*h*) cannot of its self move one Degree upward: That same Hand of Power which carried it downward, to see the Wonders of God in the Depths, must carry it upward to see his Wonders in the high Places above. So that in this, the Soul is meerly passive; The

(*g*) Col. 3, 1. (*h*) Joh. 15, 5.

The Spirit of Christ being the Agent, which descending with an over-shadowing Virtue upon it, wraps (*i*) it up swiftly, and in a strong Force (by which the Soul's Acts are for a while suspended) translates it, as it were, in a straight Line from the inward toward the Inmost.

4. In this Translation or Ascension, what Wonders are seen and felt, I shall not particularly express: But in general, this I must declare, that there is an unutterable Power transfusing the Soul in this Ascent, which first comes into the Womb of the invisible Worlds, (out of which they issue) in which it finds an universal Silence or Stilness; and above which it discovers a great Glory, inhabited by glorified Spirits who there live in perpetual Harmony and Joy, singing Hallelujahs to the Lamb of God; and continually waiting upon the infallible Voice proceeding from the Throne of God. To be taken into this, is a further Degree of Ascension, being the second Mansion in the eternal World; where (*k*) Myriads of Angels attend those Commands, which come out of the most holy Place, which is the last and highest Mansion in that World, answering to *Love*, as the second to *Life*, and the first to *Light*, corresponding with the threefold Manifestation of Father, Son, and Holy Ghost. But to speak much of the two last, requires greater Experience than yet I have enjoyed. Neither is it expedient to describe the first, nor those Wonders which are in it, in Regard of that Blindness and general Enmity, which is in Men's Hearts against the deep Mysteries of God in invisible Nature.

5. But after Ascension into the first, the Soul becomes so much indued with the Sense and Apprehension of those spiritual Mysteries, it was there acquainted with; and hath such a clear View of the outward World and of the Misery that most there lye in, that it cannot but weep over the greatest Part of Men, as Christ did over *Jerusalem*,

(*i*) 2 Cor. 12, 2. (*k*) Rev. 5, 11.

Jerusalem, as seeing them exceeding ignorant of Eternity, and so of their own everlasting Happiness; and involved in the Spirit of the outward World, where the Prince of the World holds them captive, and makes them Enemies to the Kingdom of Love, in which there is no Enmity, Covetousness, Lust nor Deceit, nor any such Things as those are, which in the World are most courted and admired. After this also the Soul begins to discover the evil Properties and Habits of Men's Spirits, very much portrayed in their Faces, discovering in their very Aspects and Signatures those bestial and deviliſh Passions, by which they are swayed and captivated within; so that the Eye many Times affects the Heart with Grief, in viewing the sad Estate of Souls estranged from the Life of Innocency, and pure Virginity, and imprisoned in the dark Chains of corrupt Flesh and Blood. Here likewise the Soul is exceeding passive, and much comprehended in deep abstract Silence, by which it much enjoys unutterable Pleasures, and Gusts from the inward Ground of Eternity, having much Sense of the Nearness of that Kingdom, where the angelical Thrones sing Hallelujahs, and sport themselves in the innocent Delights of their eternal Spheres and luminous Mansions. And as the Soul passeth from the first Mansion toward the second and third, Jesus (*m*) of *Nazareth* (in his glorified Humanity) begins to give great Demonstrations of his Presence, and to visit the inward Man with frequent and very great Impressions; so that it cannot doubt but that he is sometimes personally present, infusing the Tincture of his glorified Body into the Heart, which is sweeter than Honey, and burns like Oil and Fire mixed together. And truly this Dispensation is exceeding comfortable and very weighty; for the Discovery of Christ's Presence sometimes swallows up the Soul into unspeakable Joy, being transfused with the Breath of his Mouth, which is most

(*m*) Acts 22, 7. 10. 18. John 14, 21.

most odoriferous; and quickened by the Touch of his Body, which is most delightful; and pierced through with the Sound of his Voice, which is most harmonious and powerful; causing the Soul deeply to admire the Grace of God, and to cry out with St. *Thomas: My Lord and my God! In this Dispensation, Christ shews very powerfully, the Necessity of his Mediation, as God-Man; and that whatever we receive, is through Him, who standing in the deepest Union with the Father, conveys all Light, Life and Love from himself into us, who at the Time of the Restitution of all Things,* Acts. 3, 21. *will again breath the holy Ghost on his chosen Vessels, of which those in the primitive Time received but the first Fruits.* He also reveals in this State, how the Mystery of Iniquity (even the Spirit of Antichrist) works in most Sects of Christians; carrying them either to deny or slight the great Mystery of his mediatory Office: Or by Misconceptions to cry up his Blood and Merits, to the Prejudice of Mortification, Self-denial, and the Imitating of his most innocent Life, as our Pattern to walk by in this World.

6. Moreover in this Dispensation, the Soul enjoys very great Openings of Eternity in the Heart, which are different from Openings in the Head, where the inward Senses of hearing and seeing are resident; for whatever in a divine Sight (Eternity Opening in the Head) we clearly and distinctly view and behold, the same (in a Heart-Opening) we really feel and handle in a spiritual Way; for in it we come experimentally to know and perceive the Motions and administring Influences of Angels: The Virtue and Efficacy of Christ's universal and particular Body: The Harmony, Love and Enjoyments of the Spirits of just Men made perfect, with much of the Glory and Majesty of that Kingdom prepared for us from the Beginning of the World, into which none can enter but those, who have (*n*) forsaken all for Christ, and

(*n*) Luke 14, 33.

and deveſted themſelves of all the Veſtments of Corruption, and have put on the Robe of Innocency, which is the Garment of true Virginity, in which they will not be aſhamed to ſtand before the Son of Man, in his Kingdom.

Then be ye wiſe Immortal Sparks of Fire,
And ſtrive to get you Garments of pure Light;
In which you may from mortal Dregs retire
Into that Glory, where's no Spot of Night.
O do but weigh how ſwiftly Time goes by,
And how all earthly Pleaſures riſe and fall;
As ſoon as they a Being have, they die,
And nothing can their haſty Joy recall.
But when the outward Garment is withdrawn,
Eternity preſents its conſtant Face,
In which all Actions clearly will be ſhown,
Which ever have been wrought in Time's ſhort Race.
But ſuch alone can there poſſeſſed be
Of Happineſs, that have been born again:
Others will feel the Pangs of Miſery,
Who in their Wills Corruption ſtill retain.
Then die to Sin, while on the Earth you live;
So after Death, true Life you ſhall receive.

A Brief ESSAY in Verſe, upon the 13th Chapter of Corinthians, the Firſt.

THO' I with Eloquence ſhould veſted be
Above the Pitch of meer Humanity;
So as in Tongues with Angels for to Vie,
Yet all is nothing without *Charity!*
Like ſounding Braſs, or the (*a*) loud Cymbals Noiſe,

(*a*) The Greek Words imports rather a loud ſounding, than a tinkling Cymbal.

Without true Life, I should but form a Voice.

2. And tho' I have the Gift of Prophecy,
And hidden Wisdom be unvail'd to me;
So that in Knowledge equal I become
To the great Soul of wise King *Solomon*;
Yea, tho' by Faith vast Hills I could remove,
Yet all is nothing without perfect Love.

3. Tho' all my Goods in Alms I should bestow,
And so great Zeal for my Religion show,
As to consent my Flesh in Flames should burn,
Rather than from my dear Opinion turn:
Yet thence no Profit to my Soul can rise,
Except to Love, it self's a Sacrifice.

4. This Love by it's true Characters may be
Distinguish'd from pretended Charity;
It perseveres in Patience and is kind,
Then, when to try it, all Things seem combin'd.
Envies black Tincture it did never know,
Nor Ostentation in it's Actions show.
It is not puft up, but will kiss the Dust,
To help those Souls, which in it's Goodness trust.

5. Comely to all it self it doth express,
Through Condescension seeking for to bless.
No Self-Love ever did it's Actions stain,
It stoops to suffer, to make Others reign.
No (*b*) Bitterness did ever in it rise
From the worst Actings of it's Enemies;
But still it thinks the Best, is not severe
Sin to impute, but rather all would clear.

6. All Falshood and Injustice distant are,
As from it's Joys, so from it's spotless Sphere:
But Truth in Heart, Word, Works, are it's Delight;
A pleasing

(*b*) The Greek imports, 'tis never provoked into high Passion or imbittered.

A pleasing Object to a Virgin Sight.

7. It (*c*) covers all that Malice would reveal;
It pardons, and would fain all Breaches heal.
It doth believe all that may Crimes excuse,
Except meer Evidence makes it refuse.
And tho' Things at the present may seem bad,
It hopes at Length they will be better made.
Thus it endureth all Things, waits to see,
Through the long Patience, a full Victory:

8. Which Love will gain; for it can never die,
But must out-last the Gift of Prophecy:
Yea, and of Languages; for they must cease,
And give Way to united Blessedness:
When all our twilight Knowledge will expire
In the bright Beams of it's eternal Fire.

9. Knowledge and Prophecy are but in Part,
But Love's that Essence which must fill the Heart;
By that imperfect Gifts absorbt must be;
But that ends well that dies in Charity.

10. Children like Children reason, think and speak,
Their intellectual Actings are but weak;
But when to manly Age we do arrive,
No longer then in childish Things we live:
So when our Hopes in Love consummate are,
Imperfect Lights and Gifts will disappear.

11. For little here but Images we see,
And Pictures of essential Verity;
Eternal Truths in Riddles do appear,
Much is obscure, but very little clear.
Yet when the perfect Love we shall possess,

(*c*) In the English: *It beareth all Things*; but according to the Greek it may be better rendered: It covers or hides all Things. Else the last Words *of the* Verse and *these* import the very same.

With Intuition Heaven will us bleſs:
Then Face to Face we ſhall that Beauty ſee,
By which angelick Hoſts enamour'd be.
Then ſhall we know, as we of Him are known,
By Rays of Intellect and pure Senſation.

12. Therefore when Faith, Hope, Love, we do compare,
Love hath the Palm; this Love the Crown doth wear.
The Evidence of Things not ſeen Faith is,
And Hope our Anchor, till we come to Bliſs:
But then they both expire, and both reſign
To Love the Firſt-born of the ſacred Trine;
Without which Heaven could not Heaven be,
Neither a Place of Reſt, nor Unity.
'Tis this that links Eternity to Time,
And makes the Heavens with our Earth to chime.
'Tis this that knits *eternal Souls* in one,
And binds the *Angels* in Conjunction.
'Tis this that draws down the almighty Powers
To overſhadow us in golden Show'rs,
That ſo our Hearts might full enriched be
With the abundant Fruits of Charity.

FINIS.

THE

THE

JOURNEYS

OF THE

CHILDREN of *Israel.*

As they are recorded, *Numb.* 33.

And in their Names and Historical Passages Comprise the great and gradual Work of

REGENERATION;

In Which Discourse

Our various Straits and Succours in the spiritual Wilderness; our Encounters with, and Victory over Sin and Satan, are distinctly represented.

And all proportion'd to the Truth of Experience and internal Teaching; as these correspond with the Authentick Suffrage of the Holy Scriptures.

Uncover mine eyes that I may behold wondrous things out of thy Law, Psal. 119. v. 18.
Thy Testimonies are Wonders, &c. Ibid. v. 129.

Christian Reader,

MY Design in this Treatise is not to resolve the historical or geographical Difficulties, which occur in these forty two Journeys of *Israel*; this hath been attempted by many Others: But to give an Account of that divine Allegory, that spiritually moral Sense relating to the Work of Regeneration, which I find comprised in the *Hebrew* Names and historical Passages of these Journeys. I am not ignorant what a general Prejudice is cherished against allegorical Expositions of the Scriptures; which the Miscarriage and Extravagancy of some, in Attempts of this Nature, may partly have occasion'd. Yet notwithstanding, in Works of this Kind; if we, 1 keep close to the most pure unvarying Rules of Regeneration. 2 Produce nothing contradictory to any evident Scripture-Truth, or immutable Principle of eternal Reason. 3 Have a real Foundation for such Expositions, either in the *Hebrew* Names, or historical Passages of the Text. 4 Retain a due Reverence for the litteral Sense, preserving that inviolable: I say, these Rules being observed, I see no Reason against allegorical Expositions of the holy Scriptures, and therefore no just Ground of Prejudice against them.

For doth not St. *Paul. Gal.* 4. manifestly assert, that *Hagar* and *Sarah*, *Ishmael* and *Isaac*, Mount *Sinai* and Mount *Zion*, did allegorically represent the two Covenants, and their different spirited Children? For of these he affirms Ver. 24. *Which Things are an Allegory*, or allegorized, *allaygoroomena*, as in the *Greek*. Of the same Nature is that Passage 1 *Cor.* 9, 9. *Thou shalt not muzzle the Mouth of the Ox, that treadeth out the Corn*; which being taken out of *Deut.* 25. is alledged by the Apostle,

to

o prove that Such as preach and *labour in the Gospel, should live of the Gospel*, Ver. 14. And that the Spirit of God intended this figurative Sense in this Precept, besides the literal, is manifest by Ver. 10. where it was said: *For our Sakes it was written*; yea, that a figurative Sense was chiefly there intended, appears evidently by Ver. 9 and 10. teaching Justice towards all that labour for us, especially in the Doctrine of the Gospel, and this by the Embleme of an Ox, treading out the Corn.

2. 'Tis generally allow'd, that at least a great Part of the Ceremonial Law, did figuratively respect our *Messias*; his Humiliation, the Atonement he made for Sin, internal Circumcision, Justification, and Cleansing of our Souls, to fit us for the true, that is, everlasting Rest: All which is manifest in the Epistle to the *Heb.* particularly in the 9th Chap. where also *Ver* 9. we find the first Tabernacle call'd: *A Figure for the Time then present*, in the *Greek* 'tis *Parabolay*, a Parable for the Time present, which shadoweth forth, 1st. Things in Heaven, *Ver.* 24 where the holy Places made with Hands, are said to be the *Antitypa*, Figures (or rather Copies) of the true, that is, of Heaven it self, into which Christ is there said to be entred. 2dly. God's Church on Earth, in Type of which, and it's spiritual Washing in the Blood of the Lamb, 'tis said: *Moses sprinkled with Blood, both the Tabernacle and Vessels of the Ministry*, Ver 21. This Gospel-Church is call'd: *A Tabernacle, that shall not be taken down; Isa* 33, 20. *The Tabernacle of* David, *Acts* 15, 16. that is, of Christ's Reigning in Love and Mercy in and over his People: In which there are three Degrees of Forms of Christians; 1. Little Children 2. Young Men. 3. Fathers. 1 *John* 2, 12. 13. as there were three signal Parts, and distinguish'd Spaces in the Tabernacle and Temple; the outward Court, the holy Place, and the most holy, in which last, the Lord using to appear in a bright Cloud upon the Mercy-Seat, and make

known his Will thence, by a divine Voice, *Exod.* 25, 22. *Levit.* 16, 2. I say in Reference to this Way, of God's Exhibiting himself, *John* saith: *I write unto you, Fathers! Because ye have known him, that is from the Beginning*, 1 Joh. 2, 13. They being such, as were arrived at the third Dispensation, answering to the most Holy; and so being pure in Heart, did in an eminent Manner see God, walk with him, and were taught of him.

3dly. Our Saviour esteemed Parables such fit Mediums, of both Concealment and Instruction, that he oft used them; insomuch, that it was said of him, *Matth.* 13, 34. that *without a Parable spake he not unto them*: Now Parables being allegorical Similitudes, being according to the Law and the Prophets, there is no Question, but they abound with such; for 'tis said of *Moses*: He *put a Vail over his Face*; and *David*, though a Prophet, cryes out: *Psal.* 119, 18. *Enlighten my Eyes, that I may behold the wondrous Things out of thy Law.* The plain Precepts and literal Sense of many Places are obvious to all; but under them there are couched holy Mysteries, and marvelous Things that require the particular Assistance of the divine Spirit, to understand them, which caused the Psalmist so pathetically to affirm: *Thy Testimonies are Wonders*, for so *Pelaoth* signifieth. And in this, the constant Tradition of the more learned *Jews*, conspires with the Truth; which is well represented in that Saying of *Philo* in the Book of the contemplative Life, viz. *That the whole Law of* Moses, *is like to an Animal, whose Body contains the literal Sense*; *but the Soul, the more hidden Meaning, wrapt up in the Soul of the Letter.*

4ly. That much of the historical Part of the old Testament, contains a moral and spiritual Sense, in the Significations of the *Hebrew* Names, may be manifest to those, who understanding that Language, and also the more deep Work of Regeneration, will impartially apply themselves to compare the one with the other: The

several

several Imports of the *Hebrew* Names, and the Context where they are found, with the Work of the new Birth, gradually carried on by God's Spirit in our Hearts. Yea, if we do but unprejudicately reflect upon Abundance of *Hebrew* Names, and their Significations, comparing them with the Context, where they are met with; though we have not those deeper Experiences in the Work of the new Birth, yet in them, we may discern many excellent divine Truths, manifestly distinct from the literal Sense. A clear Hint of which is given in the Epistle to the *Hebrews*, Chap. 7, 1. 2. where it being asserted, that *Melchizedec* was King of *Salem*, the Signification of these two proper Names is added: And 1st. that of *Melchizedec*, which by Interpretation is: King of Righteousness, as the Text expresseth. 2d. that of *Salem* or *Shalem*; where also King of *Salem* is said to signifie: King of Peace, according to the known Import of these *Hebrew* Words; so that in this Assertion there is comprized, 1. This historical Truth, Ver. 2. that *Melchizedec* was King of *Salem*. 2. These moral or spiritual Verities; that he was 1st. King of Righteousness, then King of Peace; and both in Type of our Lord Jesus Christ: By which it appears, there is a third typical Sense couched in this Assertion; for the Scepter of Christ's Kingdom, *is a Scepter of Righteousness*, Heb. 1, 8. who is also stiled by *Isaiah*, Chap. 9, 6. *Sar Schalom, the Prince of Peace*; now, the divine Spirit it self, having in this Place, as it were, given us a Key, and opened a Door to such an allegorical Exposition of the *Hebrew* Names; How can we imagine, but that many other historical Passages are in the same Way to be interpreted? Which I hope, is made apparent in the succeeding Discourse, and may also receive some further Confirmation, by briefly remarking some few Scriptures, which amongst many others I have taken Notice of: The first of which is Ver. 27 of the 9th Chap. of *Genesis*: *God shall enlarge* Japhet,

and he shall dwell in the Tents of Shem, *and* Canaan *shall be his Servant*; now *Japhet* signifies one that may be perswaded or allured, and here represents Persons in their natural State, not obstinate against divine Reproofs, and the Call of God; but perswasible: Such God shall enlarge or perswade, (as in the *English* Margent) he will convince and allure them by his Spirit, to draw them from the Confinement and Bondage of Sin, to dwell in the Tents of *Shem*, that is, of Christ and his Followers: For *Shem* signifies a *Name*, *Glory*, *Honour*, and represents Christ, who is the Glory of God: or Godhead it's self (which is sometimes signified by *Hashem*, the Name, *Levit.* 24,16.) eminently resideth. 'Tis then here insinuated, that all that will be perswaded to relinquish their natural State, and the Tents of Sin, shall dwell inwardly in God's Image, shall put on the Lord Jesus Christ, receive Protection from him, and also enjoy the Communion of Saints. As to the last Clause; *and* Canaan *shall be his Servant*; here is represented the vile abject State of Sin, and obstinate Sinners; for *Canaan* from the *Hebrew* Root, signifying, *depressing* or *depressed*, *bowed down*, imports first, the natural Bent of Sin, which depresseth and keepeth down that Soul, where 'tis indulged; and therefore is it self to be rejected, pressed down and brought under: Yea, and shall be so, in all that shall be perswaded to forsake Sin, and live in the Spirit, dwell in *Shem's* Tent; for to such 'tis promised: *Sin shall not have Dominion over you.* Rom.6, 14. The 2d Thing imported here is, that they who obstinately comply with, and persevere in Sin, (the *curvæ in Terras Animæ et cælestium inanes*) shall at Length be depress'd, brought under and subdued by Christ, and the true Church, as the *Canaanites* were by the Children of *Israel*, and that partly in this World, *viz. When the Kingdom and Dominion, and Greatness of the Kingdom under the Heaven, shall be given to the People of the Saints of the most high*, Dan. 7,27. And partly in

n that to come, when all they whom our Saviour pro-
nounceth Curſed, (in Type of whom *Canaan* was here
curſed by *Noah*) ſhall be *caſt into the Lake of Fire*, Mat.
5, 41. Rev. 20, 15. Now this Expoſition calculated to,
and compriſed in the Signification of the *Hebrew* Names,
doth not at all thwart, but well correſpond with the hi-
ſtorical Senſe of this Place.

The ſecond Scripture I ſhall reflect on, is *Numb.* 11, 26. where amongſt the ſeventy Elders, elected and qualified by God, to bear Part of *Moſes* Burthen, and to be as Judges and Magiſtrates amongſt the People; two only were named, and that not without a manifeſt Diſpoſal of divine Wiſdom: For in their two Names *Eldad* and *Medad*, two ſignal Qualifications for Magiſtrates and Rulers are compriſed; for *Eldad* ſignifieth *the Love of God*; ſhewing that Rulers ſhould be ſignally endued with divine Mercy, Kindneſs and Love, acting nothing in Cruelty or Revenge, but ſhewing Mercy and Compaſſion, to all that juſtly need them: That ſo they may as well reſemble God in Goodneſs, as repreſent him in their Power and Office. Now as *Eldad* imports the Love of God, ſo *Medad* ſignifieth a *Meaſure*, repreſenting Juſtice, in which Magiſtrates ſhould ſo excell, as in their Actions to be a Meaſure and Pattern to all Others. *Medad* may alſo be rendred *the Meaſure of God*, in that the *Hebrew Jodh* is included in *Medad*, which being the initial Letter of *Jah* and *Jehovah*, two of the ten great Names of God, may afford Cauſe to render *Medad*, the Meaſure of God: (which Kind of Interpretation is not only cabbaliſtical, but ſcriptural) Now this ſets forth unmixt Juſtice, another great Qualification of a Ruler, who ought to imitate God in impartial Juſtice, as well as in Goodneſs and Clemency, meaſuring to every one, what is their Due, whether Reward or Puniſhment, according to God's own Deſcription of a Magiſtrate: *He that ruleth over Men, muſt be juſt, ruling in the Fear of God.* 2 Sam. 23, 3.

This

This *Eldad* and *Medad* seem'd also to be exemplary in Modesty, or Humility, another important Quality of a Ruler; for this appears the Cause of their not coming openly to the Tabernacle with the Rest, as esteeming themselves unworthy of such Honour. The Resemblance of this at least, was in *Saul*, when on a like, but greater Occasion, *he hid himself amongst the Stuff.* 1 Sam. 10, 22.

Now were christian Nations blest with such Rulers, that were exemplary and resembled him (who stiles himself the Prince of the Kings of the Earth) as well in Goodness, Justice and Humility, as they do in their Authority, we might expect a Proportion of the same Spirit poured forth upon them, which was here upon *Eldad* and *Medad*, with the Rest of the Seventy; which would cause them to be so far from suppressing Prophecy, that they would exercise themselves: Which Priviledge no good Man ought to envy them, but rather for it the more to receive and honour them, as remembring *Moses*'s Answer to zealous *Joshua*, who would have had him restrain *Eldad* and *Medad* from Prophecy; to whom he replyed: *Envieſt thou them for my Sake? Would to God! All the Lord's People were Prophets, and that the Lord would put his Spirit upon them*, Numb. 11, 29.

The 3d Scripture is the 24 Verse of Deut. 2. *Rise ye up, take your Journey and pass over the River* Arnon: *Behold I have given into thy Hand*, Sihon *the* Amorite *King of* Heshbon, *and his Land*; *begin to possess it, and contend with him in Battle.* The literal Sense is manifest, the spiritual or moral is this: All that profess themselves Travellers towards the spiritual *Canaan*, are here excited, to rise out of any false and imperfect Rest in the Way, and to advance towards Perfection; particularly to pass over *Arnon*, that is the abiding or continual Curse, which stands in Power and Force, against all that have but the Form of Godliness without the Life; for such

ſuch being in no true Work of Faith, Repentance and Converſion, are under the Law, and therefore under the Curſe, *Gal.* 3, 10.

But this Exhortation chiefly concerns thoſe, who are in the real Beginning and Proceſs of the new Birth, that they ſhould ariſe and ſhake themſelves from the Duſt; proceed forwards and endeavour wholly to get through *Arnon*, that continued Curſe, which in ſore Chaſtiſements for Sin, may ſometimes touch them, ſee the 1 *Cor* 11, 30. *Rev.* 18, 4.

To ſuch God ſaith: Behold or conſider! I have given into your Hand *Sihon*, that is the *Deſtroyer*, (viz.) *Satan* himſelf; The *Amorite*, that is, *The bitter Envious One*, that bitter Spirit; *King of Heſhbon*, that is, *of Reaſon or Reaſoning*; that falſe Reaſoning, which begets Enmity and Bitterneſs in the Hearts of God's People, One againſt Another; *For this* Reaſon or Wiſdom *deſcendeth not from above, but is earthly, ſenſual and deviliſh.* Jam. 3, 14. 15.

This malignant Spirit, the Prince of the Power of the Air, we are to reſiſt, and to contend with him in Battle, that he may not infect our Reaſon with Principles of Strife and bitter Zeal; but rather that we may begin to poſſeſs, gradually to inherit our own Cogitations and Reaſon, and ſo wreſt them out of his Hand, who hath by Craft and Uſurpation, ſubjected them to his Power and Influence; and in this Contention againſt the Old Serpent, the Deſtroyer, to recover our Reaſon and intellectual Faculties out of his Dominion, that we may ſay with the Apoſtle: *The Weapons of our Warfare are not carnal, but mighty through God, to the Pulling down of ſtrong Holds, caſting down Imaginations or Reaſonings, and every Thing that exalts it ſelf againſt the Knowledge of God, and bringing into Captivity every Thought, to the Obedience of Chriſt*, 2 Cor. 10, 4. 5.

The 4th Scripture is Part of the 41 Ver. of the 10th of *Joſh.* And Joſhua *ſmote them from* Kadeſh Barnea, *even*

even to Azza : *Them*, that is the *Canaanites*, who repreſent the ſeveral Habits or Kinds of Sin, as *Joſhua* figures Chriſt, (as I ſhall hereafter ſhew) who coming to deſtroy the Works of the Devil, mortifies and cuts off our Sin from *Kadeſh Barnea*, that is, *the Holineſs of the unſtable Child, or the unſtable Holineſs of the Child*, even unto *Azza, Strength and Confirmation.* Chriſt proceeds in circumciſing our Hearts, in ſubduing and deſtroying our Iniquities. from our weak Child's State in the Regeneration, (in which we are yet but unſtable in Holineſs) even to Strength and Confirmedneſs of Obedience, to *Azza*, to the State of young Men in the New-Birth; concerning whom, *John* expreſſeth himſelf thus : *I have written unto you, young Men ; becauſe ye are ſtrong, and the Word of God abideth in you, and ye have overcome the Wicked One*, 1 Joh. 2, 14.

The 5th is Joſhua 19, Ver. 50. *According to the Word of the Lord, they gave him the City which he aſked, even* Timnath Serah, *which he built and dwelt therein:* This City after it was thus repair'd by *Joſhua*, is called Jud. 2, 9. *Timnath-Heres*, by Inverſion of the Letters. The Myſtery of which is this : *Timnath-Serah* ſignifying, *The Image of Superfluity or Corruption*, repreſents human Nature, the Souls of Men corrupted by Sin, labouring under the Superfluity of vain Thoughts, earthly Paſſions and Deſires; yet *Joſhua*, that is *Jeſus*, aſk's us, tho' defiled, of the Father for his Poſſeſſion : *Aſk, and I will give thee the* Heathen *for thy Inheritance, and the uttermoſt Parts of the Earth for thy Poſſeſſion. When he paſſed by, and ſaw us polluted in our Blood, He ſaid unto us: Live. Timnath-Serah*, after it was by *Joſhua* repair'd and built, was called *Timnath-Heres*, that is, *the Image of the Sun*; ſo Chriſt by renewing and rebuilding us, and ſo fitting us for his own Abode, renders us *conform to his own Image*, Rom. 8, 29. *who himſelf is the Light of the* World, *the Sun of Righteouſneſs*, by Reflection from whom

whom, we also that *were sometimes Darkness, become Light in the Lord*, and so *are changed into the same Image from Glory to Glory*; under which gradual Change persevering, we that *have born the Image of the Earthly, shall also bear* (that is perfectly bear) *the Image of the Heavenly*, 1 Cor 15, 49. For at last, *the Righteous shall shine forth as the Sun in the Kingdom of their Father*, Mat. 13, 43. Thus is *Timnath-Serah*, *the Image of Corruption*; our depraved Souls turned into *Timnath-Heres*, *the Image of the Sun*, by that great Architect Christ Jesus, *by whom the Worlds were made*, and our little World is restored, and made fit *to be an Habitation of God thro' the Spirit*. Ephes. 2, 22.

The 6th Scripture is *Judges* 7, 1. where we may take Notice, that the Name of *Gideon* well represents his Work; for *Gideon* signifieth a Cutter down, or Cutter off, and it was he that cut down the Grove of *Baal*, and with his little Army cut off so vast a Number of the *Midianites*; who before the Battle encamped by the Hill of *Moreh*, that is, of *Rebellion*, a Place or State, in which all the Enemies of the Lord pitch their Tents; but especially, when they imbody against his People, who often encamp in *Harod*, as *Israel* did here; that is, *in Fear and Trembling*, as *Harod* signifieth: This being one of the Stations of *Israel* in the Wilderness, which though called *Haradah*, Num. 33, 24. yet signifieth the same Thing, being a Dispensation not only witnessed by the Church imbodied, in Relation to external Dangers; but also by particular Persons in their inward Work, in Reference to their more deep Sentiments of Fear, what ever the Occasion may be. This State St. *Paul* expresseth 1 *Cor.* 2, 3. where he asserts: *I was with you in Weakness, and in Fear, and in much Trembling. Gideon* also may further signifiy *a Cutter down of Iniquity*, representing Christ in us, circumcising us with *the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ*, Col. 2, 11. more particularly destroying

stroying and cutting off the *Midianites*, that is, *the Spirits and Habits of Strife and Contention*, which are great Enemies to each of our Souls, and to the *Israel* of God; in that they directly oppose our *Keeping the Unity of the Spirit in the Bond of Peace*, Eph. 4, 3. 'Tis also further to be remark't, that two of the Princes of *Midian*, that is, of Contention, which *Gideon* slew, *Judg.* 7, 25. were *Oreb*, that is, a Raven, and *Zeeb*, that is, a Wolf; which being carnivorous Animals, represent those earthly Desires and irregular Appetites, which fomenting Strife and Division in the Church, are to be mortified and cut off by *Gideon's Sword*, that is, by *the Circumcision of Christ*; for as St. *James* saith to the *Jews*, Jam. 4, 1. *From whence proceed Wars or Fightings*, (or Contention) *come they not hence even of your Lusts, that war in your Members?* Which therefore are not to be indulged, but cut off, as *Oreb* and *Zeeb* were by *Gideon*.

Who also slew *Zebah* and *Zalmunnah*, Kings of *Midian*, Judg. 8, 5. 21. Now *Zebah* signifieth either, 1st, Actively, *Slaughter or Killing*; or 2dly, Passively, *a Victim* or *Sacrifice*. As it signifieth actively, it imports 1st, the Spirit of Persecution, which impells Men, either from a blind Zeal, to persecute and destroy the Saints, as St. *Paul* once did; or from satanical Wrath and Malice, as the Heathen Emperors, and Others have done. 2dly, as it signifies passively a Sacrifice, it imports 1st. That the Spirit of Persecution is to be denied, mortified and cut off; and that it will in the End be destroyed, by the Sword that proceeds out of Christ's Mouth. And 2dly. That all who are acted by it, to waste the Church of God, except they repent and return from it, with Abhorrence, will at Length themselves be made a Sacrifice, and undergo a worse Death, than *Zebah* did by the Sword of *Gideon*, Luk. 18, 7. 8.

But to proceed, *Zalmunnah* signifieth: *The Image of Commotion*, or Unquietness; representing first, some unquiet

quiet contentious dividing Principle, received into the Understanding, and too much indulged, and set up for some great Truth, as an Image to be bowed to by all; when yet, being contrary to the Spirit of Peace, Love and Unity, it is to be denied, obliterated, and wholly destroyed by Christ in all that are his. As also 2dly, will all such Persons be, that having not in themselves a Root of Innocency and true Simplicity, do adhere to such Principles, to the great Disturbance and Confusion of the Churches of Christ.

For as these two Kings of *Midian* slew *Gideon's* Brethren, each of which, resembled the Children of a King, Verse 18. so will *Zebah* and *Zalmunnah*, the Spirit of Persecution, and of Unquietness and Turbulency, destroy and make Havock of the Members and Brethren of Christ, who have his Father's Name or Image writ on them; except such Spirits and Principles are judged and extirpated by Him, who hath *the sharp Sword with two Edges, who in Righteousness doth judge and make War*, Rev. 19, 15.

There are Scores of other Scriptures, I might have produced to have proved a moral or allegorical Sense in the proper Names, distinct from the historical, which without Straining might have evinced it as plainly, yea, some of them more evidently than those I have here collected; but these occurring more easily to my Memory, I set them down, having many Years since taken Notice of them; to which I shall add the first of *Michah*, from the 10 Verse forward.

Where we may remark the Holy Spirit it self, briefly taking Notice of, and reflecting upon the Significations of the *Hebrew* Names of Places there expressed, as in V. 10. *In the House of* Aphrah *roll thy self in the Dust. Now* Aphrah (*as* Ophrah, *Josh.* 18, 23.) signifieth *Dust*, v. 11. *Pass thou away, O Inhabitant of* Saphir *! having thy Shame naked;* here *Saphir* signifieth *Beauty*, or *Pleasantness, a*

Beautiful or *pleasant Place.* The *Hebrews* take it for a City, from which Signification in Allusion to it's Name, the Inhabitants are called to a contrary State of Shame and Ignomy.

The Inhabitants of Maroth *waited carefully for good, but Evil came down from the Lord to the Gate of* Jerusalem, Verse 12. Now *Maroth* signifies: *Bitterness, bitter Afflictions*, according to the Import of which Name; Evil, that is, bitter Affliction, was from Heaven dispensed to them, though expecting good. As to Ver. 13. whatever the historical is, about which Interpreters differ; There is in it a moral Sense, included in the Name *Lachish*, which was first a City of the *Amorites*, afterwards belonging to *Judah*; of this *Lachish* 'tis said: *She is the Beginning of Sin, to the Daughter of* Sion; now *Lachish* may be rendred: *Existing or being to thy self*, importing *Self-will, Self-Love*; the same with that Lust, which St. *James* Chap. 2, 4. described as the Womb, or Mother of Sin: *When Lust hath conceived, it bringeth forth Sin*; so that this Lust, or Self-Love, is made here the Origen and Source of Sin, as *Lachish* is said to be the Beginning of it, to the Daughter of *Sion*. In the historical Sense the Spirit seems also to allude to the Signification of *Lachish*, as it had to the Significations of other Names before: And Ver. 14. *The Houses of* Achzib *shall be* Achzib, *or a Lie to the Kings of* Israel; for *Achzib* signifies a Lie, as all external Things we irregularly rest upon, will prove to us. So Ver. 15. *I will bring an Heir to thee, thou Inhabitant of* Mareshah; this *Mareshah* (as *Achzib* before) was a City of the Tribe of *Judah*, which in *Hebrew* signifying *a Possession* or *Inheritance*; God threatens them, he will bring an Heir to it, to wit, a Stranger of another Nation: Here reflecting, as before, on the Signification of *Mareshah*; an Inheritance and an Heir, being Relatives mutually respecting each other. Now the divine Spirit, thus alluding to the Signification of *Hebrew* Names,

in

in it's prophetick Exhortations and Comminations, can not but confirm what I have before asserted, and give further Cause for our Search into such proper Names, and the Context where we find them, least we should loose any Part of those divine Truths, which tho' vail'd under the literal Sense, yet are a real Part of Scripture-Treasure, and therefore designed for our Instruction; gradually to wind up our Souls thro' the various Degrees of Truth, into a Powerful Union with the eternal *Logos*, that living Word, which abideth for ever.

For such spiritually moral Expositions of Scripture, that have a real Foundation in the *Hebrew* Name, and historical Passages of it, are so far from prejudicing the Scriptures themselves, or the Souls of those that read them for their true Improvement; that on the Contrary they conduce 1st. To enlarge our Portion in the Use of the Scriptures, to lead us thro' the Letter, into a spiritual and more interior Sense; so that instead of the Body of the Letter, we possess the Spirit and Body too, and may truly say with *Isaac*: (when he had found the Well *Rehoboth*, that is, *Enlargements*) *Now the Lord hath made Room for us, and we shall be fruitful in the Land*; especially adding constant Obedience, to this large Fountain of practical Knowledge.

2. This Way of Interpretation tends to habituate us, to a constant Introversion in reading the Scriptures, and applying them to the inward Heart-Work; which by most is too much neglected, who minds Notions, and Increase of Knowledge, more than true Improvement in the New-Birth.

3. It opens to those who have a Gift of Prophesie, an useful Way of parabolical Teaching, from the History of the Old Testament; which Way of Instruction is very proper to influence the Phantasie, fix upon the Memory, and work vigorously upon the Affections: Especially when accompanied with divine Virtue and Power

from the living Word; as our Saviour's Discourses were, who spake so much in Parables, and sometimes interpreted them.

4. It tends to impress the Scripture-History more firmly upon our Memories, and to make us the more closely mind what we read, when we find such useful Truths, such practical Verities, so much conducing to the internal Work, every where interwoven with it.

5. It conduceth to demonstrate the transcendent Excellency of Scripture-History above Others, which only contain a literal Sense; whereas this, besides the literal, comprehends a divine Allegory, a moral or spiritual Sense, unlocking the distinct Work of Regeneration, and every where turning us inward, to mind that Work, which is of so great Concern in Reference to our eternal Happiness. And by this Sense within a Sense, (as by a Wheel in the Midst of a Wheel, *Ezek.* 10, 10.) the signal Contrivance of divine Wisdom is the more illustrated; which Wisdom *Eph.* 3, 10. is stiled *polupoykilos* multiform or manifold, or as *Tremellius* more exactly renders it: *Plena Varietatibus, full of Varieties.* Clearly to this Purpose writes *Gregory* in his Morals *L.* 20. *Chap.* 11. *Sacra Scriptura omnes Scientias ipso Locutionis suæ more transcendit: Quia uno eodemque Sermone dum narrat gestum, prodit Mysterium.* (that is) *The sacred Scripture transcendeth all Sciences in the very Manner of it's Speaking: Because in one and the same Discourse, whilst it relates an History, it discloseth a Mystery.* With this Testimony conspire *Justin Martyr*, *Tertullian*, *Chrysostom*, and Others of the Ancients.

6. This Way of Interpretation is not only profitable, but spiritually-pleasant, affording fresh Scenes of wholsome Contemplation; where otherwise we should least expect them: By which many Scriptures abounding with hard Names, (and thence seeming to most Readers a Kind of tedious and rough Wilderness) are changed

into

into pleasant Gardens, and Springs of Water, yielding the most important, and therefore most delightful Varieties of the New-Birth. One Instance of which for all, I will annex out of the 1 of *Chron. Chap.* 1. where we find the Names of the 10 Patriarchs in due Order perfixt to the succeeding Genealogies; which 10 Names I shall briefly reflect on, in that natural Order we find them.

The first is *Adam*, which signifieth *red*, *earthly*, an Image representing our natural State in Flesh and Blood unregenerated, *as we bear the Image of the Earthly*, 1 Cor 15, 49.

The second is *Sheth* or *Seth*, that is, *set* or *settled*, *as a Foundation*; importing the Beginning of Regeneration, when the immortal Seed is laid as a Foundation of pure Light and Life in us. 1 *Pet.* 1, 23.

The third is *Enosh*, that is, *sickly*, *sorrowful*, *miserable*, or *frail miserable Man*; this Name points at a further Step in the New-Birth, when from the true Light of Life we discern and feel the Burden of Sin, and how miserable we are made by it, and therefore as uneasy under it's Remains, cry out with St. *Paul: O wretched Man that I am! Who shall deliver me from this Body of Death?* Rom. 7, 34.

The fourth is *Kenan*, that is, *Mourning*, *Lamentation*, that which riseth from a deep Sense of the Sinfulness of Sin, in our selves and Others. And also from particular Reflections upon the Sufferings of Christ, *wounded for our Transgressions*, *on whom the Lord hath made to meet the Iniquity of us all*; Isa. 53, 6. to such that prophetick Benediction belongs: *Blessed are ye that weep now*; *for ye shall laugh*, Luke 6, 21.

The fifth is *Mahalaleel*, that is, *Illumination of God*, or *the Praising of God*; importing that Dispensation of Joy, and Praise for the Light of God's Countenance; for the salvifick Rays of Him, (who is the true *Helel*, that bright and Morning-Star) which after such deep Mournings

for Sin and the crucified Jesus, usually irradiates the Soul, and transfuseth it with the Sense of divine Love, most free Grace, and infinite Goodness; so that the Soul under *Kenan*, the State of Mourning, may comfort it self with a secure Expectation of *Mahalaleel*, *the State of divine Light and Praise*, ready to succeed, according to that of the Psalmist: *Why art thou cast down my Soul, and why art thou disquieted in me? Hope thou in God; for I shall yet praise Him for the Help (or Salvations) of his Countenance.* Ps. 42, 5.

The sixth is *Jered*, or *Jared*, that is, *descending*, *ruling*; in which there are two Things considerable. 1st Christ's further Descent into us, after his reviving Appearance in us; that is, his deeper Ingress into the Heart, to possess it's Properties, and rule there, increasing his glorious Dominion in great Sweetness, Meekness, Love, Humility and Righteousness. 2dly, Our humbling our selves in the Sense of his abundant Goodness, and by that Attaining to be so far exalted, as to reign with him over Self and Sin: Which is to begin *to share with Christ in his Throne*, Rev. 3, 21. And to enjoy that Empire inwardly which in a more external Sense (as to worship) is ascribed to *Judah*, *Hosea* 11, 12. Judah *yet ruleth with God*, or *cum Deo fortis*, *with the strong God*, as *Tremellius* renders it.

The seventh is *Enoch*, that is; 1. *Instructed* or *instructing* 2. *Dedication* or *dedicated*. The first Signification implies that Dispensation, when being our selves taught of God, from divine Charity and the strong Impulses of the Holy Ghost, we take all Opportunities of instructing Others in the Mysteries of the New-Birth: This is the strong Man's State in Christ; for not arriving at which, when they had been so long converted, St *Paul* reproves the *Hebrews* Chap. 5, 12. *When for the Time ye ought to be Teachers, &c.* See *Acts* 18, 26. The second which is *Dedication*, imports, that divine Teaching which

is

is true Instruction, leads to a *Dedication* of our selves to God. The *Hebrew* Root, whence comes *Enoch*, or *Chanoch*, with *Chanucha* derived from it, are applyed to the Dedication of the Temple and Altar, 2 *Chron.* 7, 5 9. importing that State in Christ, or under the Dispensation of the Son, in which we wholly dedicate, devote and yield up our selves to God, *as living Stones* in his *spiritual House*, 1 *Pet.* 2, 5. confessing by the habitual Renouncing of our own Wills, that we are not our own, but *are bought with a Price, and are therefore obliged to glorifie God in Body and Spirit, which are the Lord's.* 1 Cor. 6, 19. 20.

The eighth is *Methushelah, the Emission or Sending forth of Death.* This Name seems to have been prophetically given by *Enoch* to his Son, in Reference to the coming Flood; which brake forth about the Time, that *Methushelah* expired. In the internal Work it represents that continued suffering and dying State, which attends the Life of Christ, and our thorough Dedication to it; which being mightily opposed by Satan and his fiery Darts, the Soul is made very sensible of it, our perceptive Faculties being render'd very quick, by the pure Life and Virtue of Jesus opening in them. And here we come experimentally to witness, that *as many of us as were baptized into Christ, were baptized into his Death, Rom.* 6, 3. That is, *into a constant dying to our own Wills, and a continued Suffering with, and for his Life in us: For we which live, are always delivered unto Death for Jesus Sake; that the Life also of Jesus, might be made manifest in our mortal Flesh.* 2 Cor. 4, 11.

The ninth is *Lamech*, that is, *impoverished, smitten, smiting, slaying*, which imports two Things. 1. Our Arriving thro' Tribulation, at the deep Poverty of Spirit, when our Souls are stript of all Self-Confidence, having nothing to glory in, but the Cross of our Lord Jesus Christ, and that unmerited Grace and Love, by which

we are impowered daily to submit to it. 2. Our becoming wholly conform, at least internally to the Crucifixion of Jesus, when we seem to be *stricken, smitten of God, as he was reputed;* (Isa. 53, 4.) yet all this in meer Love, that *the Body of Sin being destroyed*, and the Vail of Flesh rent, we might ascend into deeper Union with the Deity, as knowing that *having been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection*, Rom. 6, 5.

The tenth and last is *Noah*, that is, *Rest*, or *Consolation*. This imports the third Dispensation, that of the Spirit, after the Labours of Regeneration and full Conformity to Christ's Death; for *Lamech* said of *Noah*, Gen. 5, 29. *This same shall comfort us*; so saith our Saviour: *I will pray the Father, and he shall send you another Comforter, that he may abide with you for ever, even the Spirit of Truth*, John 14, 16. 17. Now this Spirit shall comfort us, (as it was said of *Noah*) or make us to rest (as in the Septuagent) from our Work, and the Toil of our Hands, by making internal and external Obedience easy, by shedding abroad the Love of God into our Hearts; that noble Principle which is there diffused by the Spirit, *Rom.* 5, 5. Which will also *comfort us, concerning the Ground which the Lord hath cursed: For if the Spirit of him, that raised up Christ from the Dead, dwell in us; He that raised up Christ from the Dead, shall also quicken our mortal Bodies, by his Spirit that dwelleth in us*, *Rom.* 8, 11. So that Vivification and Transmutation of the terrestrial Body is ascribed to the Spirit, by which therefore Christ will effect this great Work, expressed in other Terms, *Phil.* 3, 21. *Who shall change our vile Bodies, and fashion them like to his glorious Body, according to the Working*, (or internal Working, energian) *whereby he is able to subdue all Things to himself.*

Thus we see these ten Names, which in meer Reading of them cannot be very pleasant to any, nor profitable,

table, except to very reflecting Persons; yet afford a delightful and most useful Epitome of the great Work of Regeneration. The Dispensation of the Father being comprized in the four first, ending in *Kenan, Mourning:* As *Moses* representing the same, left *Israel* in *Abel-Shittim, the Sorrow for Scourges; for the Law is our Shool-Master unto Christ. Gal.* 3, 24. The next represent the Son's Dispensation and end in *Lamech*, that is, *Smiting* and *Killing*, importing our full Conformity to the Death of Christ. That of the Spirit, is exhibited in that one Name of *Noah*; which being the Crown and Complement of the Work, carried on in the two former Dispensations, (and infallibly following them in all that were made conformable to Christ's Death) needeth not so distinct a Representation by various Names, as the two former: *For if we have been planted together, in the Likeness of Christ's Death, we shall be also in the Likeness of his Resurrection.* And if our Perseverance thro' the internal Baptism of the Father and Son be secured, that of the Spirit must succeed by a necessary Connexion. Therefore saith our Saviour, Joh. 14, 15. *If ye love me, keep my Commandments, and I will pray the Father, and he shall send you another Comforter, that he may abide with you for ever.* And tho' this Promise particularly respects the Gift of the Holy Ghost, which was in that Age, in an extraordinary Manner effused upon Believers, many of which were not prepared, by having passed thro' the two former Dispensations; yet it sheweth the Order of the Spirit's Dispensation, that of effectual unselfish Love: In that 'tis said: *If ye love me, keep my Commandments; and I will pray the Father, &c.* Where Perseverance under Obedience to the same, that genuine Obedience, that followeth from Love, is made a Mean to the then Disciples, of receiving the Blessing of the Comforter; as Perseverance under the Baptism of the Father, and Continuance under the Baptism of Christ's Sufferings,

are necessary Means, and a Preparation for the Dispensation or Baptism of the Spirit, our Immersion into the Love of God; which with it brings Rest and eternal Consolation: For in that Dispensation Christ *will write upon us the Name of God, and the Name of the City of God, which is* new Jerusalem: That is, *He will make us Partakers of the divine Nature, and of the divine Body, which is the Tabernacle of God,* called our *House which is from Heaven.* 2 Cor. 5, 2. With which our Souls being cloathed, and into which fully entred, we shall more securely sail into the eternal World, that spiritual Land of Peace, than they in *Noah*'s Ark, thro' the boysterous Waves, to the Mountains of *Ararat,* where the Ark rested, *Gen.* 8, 4.

But to draw towards a Conclusion; one great Reason of my Endeavouring to evince a moral and mystical Sense, in the proper Names and historical Passages of those Scriptures, I shall in the subsequent Discourse reflect upon; I say one chief Reason is, to unfold and illustrate the distinct Work of Regeneration, our gradual Passing thro' the Work of the *Trinity,* in our Souls; that threefold Baptism before mentioned, which we must all witness, e're we can arrive at our ultimate Perfection, the Resurrection-State. The Confusion that many are under, in their Apprehensions about this great Work, causeth their Sticking in the first Budding and Appearance of it, and occasions Others to grow dead, and fall into dangerous Relapses, for Want of continued Watchfulness, and a true Understanding of the Necessity of *forgetting those Things that are behind, and stretching after those Things that are before, if by any Means, to attain the Resurrection of the Dead,* Phil. 3, 11. 13. Which Contention of our Soul, for the great Prize, St. *Paul* being under, proposeth himself as a Pattern to Others in saying: *Let as many as be perfect, be thus minded. Verse* 15. And *Ver* 17. after: *Brethren! Be Followers together of me, and mark them which walk so, as ye have us for an Example.*

Example. The same Apostle compares our Progress in Regeneration to a Race, 1 Cor. 9, 24. 25. *Know ye not that they that run in a Race, run all; but one receiveth the Prize? So run that ye may obtain. And every Man that striveth for the Mastery, is temperate in all Things; now they do it, to obtain a corruptible Crown, but We an incorruptible.* Here St. *Paul* manifestly alludes to the *Grecian* Games and Exercises, (with which the *Corinthians* were well acquainted, the *Isthmian* being celebrated amongst them) and so excites them by reflecting on the exact and strict Preparations and most earnest Contention of the Racers or Combatants, to acquire a fading or leafy Crown; to be much more concerned, and more strenuously to labour in their christian Race, that they might arrive at *ton Stephanon aphtharton*, an unfading or incorruptible Crown; for as the utmost Endeavours of the Exercises were necessary for their gaining the Victory: So our following God fully, our pressing after, or persecuting the Mark, as St. *Paul* phraseth it, is requisite for all those that shall arrive at Perfection, and be invested with the Crown of Life.

For short of this, we do not fully comply with God's great Design of sending his Son, *Who gave himself for us, that he might redeem us from all Iniquity*, Tit. 2, 14. To which great End, that the *Corinthians* in their Endeavours might be conformable, the same Apostle exhorts: *Let us cleanse our selves from all the Pollutions of Flesh and Spirit, perfecting Holiness in the Fear of God*, 2 Cor. 7, 1. There are Pollutions of Spirit, as well as of Flesh, and we are vigorously to endeavour the Extirpations of them both: And for that End, are constantly to comply with the Spirit of Jesus, whose Work in us, in Purging and Redeeming from both these, especially the latter, is distinctly described in *Joshua*'s Vanquishing the 7 Nations, and various Kings of the Land of *Canaan*; the

the Clearing of which, will be the * second Part of this Discourse, and further demonstrate that important Truth I here assert, and which *Grotius* himself, comparing the Writings of the Apostles with those of *Moses* and the Prophets, together with the Judgments of the Fathers could not but own; *Præter Sensum literalem esse et Sensum mysticum, qui in literali fundatur, et utrumque Spiritus sancti Intentioni convenire, et ita a Christo et Apostolis in novo Testamento explicari.* Which speaks thus in English: *That besides the literal, there is a Mystical Sense founded in the literal, each of which agreeth with the Intention of the holy Spirit, and is so explicated by Christ and his holy Apostles in the New-Testament.* With which Testimonies exactly representing the very Truth, I shall close up this Preface, commending the Reader to the Guidance of the Holy Spirit in the strait Way of Self-denyal, in which we shall be gradually taught of God, mortified to Sin, and replenished with that divine unselfish Love, which is the End of the Commandment, the Bond of Perfectness, the sacred Cement of all holy Souls, the supream Habitation; *for God is Love, and he that dwelleth in Love, dwelleth in God, and God in him:* 1 Joh. 4, 16. Into which the living Word direct us; yea, by it we shall be so guided in following God fully, and continuing Faithful to the Death.

* This second Part here mentioned, was never finished by the Author

THE

THE JOURNEYS OF THE CHILDREN of *Israel.*

As they are recorded, *Numb.* 33.

WHERE we find them distinguisht and wrote by *Moses, from the Mouth of the Lord*; for so the *Hebrew*, Ver. 2. may well be rendred. The *Chaldee* reading: *According to the Word of the Lord.* The *Greek* Bible hath: *By the Word of the Lord*; the *Syriak: From the Word of the Mouth of the Lord*; our *English: By the Commandment of the Lord*; who himself thus divided and named these Journeys, several of which, in the History of *Moses* Chap. 21. are not to be found, and others that are there, are here passed over without Mention: So that God himself being the Dictator, and *Moses* but his Amanuensis, makes this Record the more considerable; which by the Interpretation of the *Hebrew* Names (made to speak *English*) will be more apparent, and to confirm what St. *Paul* asserts of those Things, that befell *Israel* in the Wilderness: *That they all happened unto them in Types, and are written for our Admonition, upon whom the Ends of the World are come.* 1 Cor. 10, 11.

Verse 5th. *The Children of* Israel *removed from* RAMESES, *&c.*

The first Journey.

To compleat the Number of two and forthy Journeys, as they are best and by most reckoned, we must consider,

consider, that the first is here implyed in the Name *Rameses*, tho' not particularly expreſt; for *Rameses* being the Name of a City and Country in *Egypt*, (see *Hierom* in his Hebrew Questions) they must assemble and rendevous near this City, or in some particular Place of that Country, before they could march together in a Body towards *Succoth*, which Assembling into one Place from their several Habitations, wherein they were dispersed, may be esteemed their first Journey: Tho' *Rameses* in the History Verse 5. seems only to expreſs the Term from which they began to journey: But the holy Spirit in that Name, seems to eye the Mystery couched in it; *Rameses* importing, *the Melting or Dissolving of Evil*, and so was a very fit Word to shadow forth, and expreſs the Beginning of Regeneration: For as soon as we begin to forsake *Egypt*, that is, *the earthly Life and its Corruptions*, the turbid Waters of *Sihor*, Jerm. 2, 18. and in good Earnest look towards Heaven, Sin begins to melt and decay; Conversion begins in Sins Consumption: For Christ was manifested to take away our Sins, and in him is no Sin, 1 John 3, 5. So then placing this as the first Journey, we shall find them just two and forty to *Moses*'s Death, the End of the Wilderness, and the Rising of *Joshua* to lead them into *Canaan*, just as the Evangelist Matth. 1, 17. enumerates *forty two Generations from* Abraham *to* Christ, the spiritual Saviour; and St. *John* alloweth *a Time, Times, and half a Time*, that is, three prophetick Years and an half, interpreted by 1260 Days, or 42 Months, for the Churches Abode in the Wilderness, Rev. 12, 6. 14.

Verse 5th. *And they pitched in* SUCCOTH.

The second Journey.

This Station was so called, because there the *Israelites* marching out of *Egypt*, first began to erect Booths or Tabernacles, Levit. 23, 43. *Succoth* signifying Booths, Tents,

Tents, or Tabernacles, which being slight moveable Houses, easily set up, and as easily taken down; representing our Beginning to own our selves loose from the World, and as *Pilgrims upon the Earth*, journeying to find out that *City which hath Foundations, whose Builder and Maker is God*, Hebr. 11, 10. The Word also signifieth *Coverings, Protections*, importing the Defence and Protection of such holy Pilgrims by the divine Presence, accompanying them thro' all Straits, according to that Promise, Isa. 43, 2. *When thou passest through the Waters, I will be with thee; when thou walkest through the Fire, thou shalt not be burnt:* Where there seems an Allusion to *Israel's* Marching thro' the red-Sea, and the scorching Sun-Beams in the Wilderness; and also to God's Presence amongst them, in those visible Symbols of it: *The Pillar of Cloud, and of Fire*, which in the next Journey God exhibits for their Incouragement. By all which we are instructed to expect, as the like Tryals, so proportionable succour in that narrow wilderness'd Way, which leadeth unto Life: For *he that dwelleth in the secret Place* (or Help) *of the most High, shall lodge under the Shadow of the Almighty*; or as 'tis in the *Chaldee: Under the shadow of the Clouds of the Glory of the Almighty*; see *Matth.* 17, 5. *Acts* 1, 9.

Verse 6th. *They next pitched in* ETHAM.
The third Journey.

Etham was the Name of some Place, which was at the Entrance of that Desart, which is sometimes called the Wilderness of *Etham*, sometimes of *Shur*, Exod. 15, 22. *Etham* signifieth, 1. *Perfectness, Integrity, Sincerity.* 2. *Their Plow-share*; importing first, *a State of Integrity, when we resolve to follow God without any Reserve*, which in some Kind is to be perfect. In this Notion, the Word *perfect* is sometimes used, as by St. *Paul: Let us therefore as many as be perfect, be thus minded*; where an absolute

solute or final Perfection is not meant; for as to that, he had before said, Ver. 12. *Not as tho' I were already perfect:* But Perfectness in the Way, real Sincerity, which consists in following God with our whole Heart; pressing towards Perfection without Reserve, according to the Measure of Grace received, as St. *Paul* did, to which he animates others in saying: *Let as many as be perfect, be thus minded.*

In this Sense the Hebrew Words, *Tam* and *Tamim*, are oft used, as when 'tis said of *Jacob*, that he *was a plain Man dwelling in Tents.* In the Hebrew 'tis *Tam*, a perfect Man, (so rendred in that Place by the *interlineary* and *Chaldee* Versions) that is, he had an honest sincere Heart to God and Man. In this Sense is *Tamim* taken, *Psal.* 119, 1. *Blessed are the undefiled in the Way.* In the Margent 'tis: *The Perfect or Sincere*; which certainly comprehends all that serve God without Reserve, that live up to their Light in real Sincerity, whatever Dispensation they are in: For in the same Place they are described, to be such as *seek God with the whole Heart, and have Respect to all his Commandments.* In this Sense *Israel's* Encamping at *Etham*, represents *Souls arrived at a State of real Integrity, designing with all their Might to comply with God's Will, and labour after Perfection*; as a Mean to which, they seriously turn into the inward Work comprised in *Etham*, as it signifieth metaphorically in a second Sense, *a Plow-share*, or *their Plow-Share*; importing *a morally spiritual Introversion to cultivate our Souls*, (which as to their unregenerate Part are as a Wilderness) *that they may not bear the Thorns and Bryars of earthly Lusts and Passions, but bring forth Fruit to God*, according to the Prophet's Admonition, *Hosea* 10, 12. *Sow to your selves in Righteousness, reap in Mercy, break up your fallow Ground; for it is Time to seek the Lord, till he come and rain Righteousness upon you.* This Introverting to cultivate and dress our own Hearts, will make us true

Labourers

Labourers in God's Vineyard or Husbandry, as St. *Paul* phraseth it, 1 *Cor.* 3, 9. *Ye are God's Husbandry*, or Tillage, as in the Margent; in the Greek *The-uu Georgion*, a comprehensive Word, which may imply, that we are God's Vineyard, and Tillage also. In which Work proceeding, as in a true Mean to that great End, Perfection, we shall be fitted for the internal Guidance and Protection of our *Immanuel*, represented by the Pillar of Cloud, and Pillar of Fire, which are first mentioned in this Station, as appearing to conduct and obumbrate *Israel*, Exod. 13, 21.

From which Symbols of divine Presence the *Israelites* enjoyed 1st. Direction in their Way. 2dly. Protection from their Enemies, *Exod.* 14, 19. and also from the scorching Beams of the Sun, *Psal.* 105, 39. And 3dly. Encouragement and mental Support from such evident Signs of God's Presence. By which we are taught, that in following God fully, and sincerely endeavouring after Perfection, we shall find Christ made to us, 1st. Wisdom and Light to guide and shew us the right Way, *John.* 8, 12. 2dly. A Defence and Protection, to shield us from our spiritual Enemies, and all unsupportable Tryals. *Isa.* 32, 2. 3dly. A constant Spring of true, that is, divine Comfort and Refreshment. *John* 14, 16.

Verse 7th. *Removing from* Etham, *they turned again to* Pi Hachiroth.

The fourth Journey.

Which imports: *The Mouth of Liberties;* this was eventually 1. *A Place of Liberty, and escape from pursuing* Pharaoh, thro' signal Mercies. 2. *Of great Danger and Difficulties to the* Israelites, *had they been left to themselves*, whence that of the Lord, *Exod.* 14, 3. Pharaoh *will say of the Children of* Israel, *they are intangled in the Land;* which is spoken in Reference to their Encamping in this Place, Ver. 2. The Mystery of which is this: *Pi Hachiroth*

signifying, *the Mouth of Liberties*, imports 1. *That true Liberty from the Captivity and Snares of Sin and Satan, which we attain by turning seriously into the internal Work of the New-Birth*, in watching over our Hearts, and living up to our Light in all Integrity. 2. *That under Liberty we are in Danger of Relapsing*, (especially some) by mistakingly reflecting upon free Grace, and our real Participation of it, bringing us so far; thro' which, Satan hath imposed upon many, diverting them to a false Rest and Security, after the Beginnings of a true Work: But this is a dangerous State; for as *Pi Hachiroth* was situate before *Baal-Zephon*, so is the State of false Liberty, in Satan's Territories, who is the great *Baal-Zephon, the Lord of Hiding and Watching against the Church of God:* For 'tis he that conceals himself, under the Form of an Angel of Light, 2 Cor. 11, 14. but is internally that *roaring Lyon, which goeth about, seeking whom he may devour*, 1 Pet. 5, 8. 'Tis further said: *They pitched before Migdol*, which signifieth, *a Tower, Greatness, Magnificence*; insinuating, *our Temptations from the State of Glory, and Honours of this World*, which we must renounce to follow Christ, who was thus tempted in the Wilderness; but refusing the Temptation, became victorious, and so a signal Pattern to all his Followers. Mat. 4, 8.-10.

Verse 8th. *From* Pi Hachiroth *they passed through the Sea to* Marah.

The fifth Journey.

Their Passing thro' the Sea, speaks to us *the Baptism of Sufferings*, the more to wean us from the Pomp and Pleasures of this World; for 'tis said of the *Israelites*, they *were all baptized unto* Moses *in the Sea*, that is, made Disciples to the divine Light thro' Tryals and Afflictions: But *Israel* being here miraculously delivered, and the *Egyptians* signally overthrown, speaks as Blessing, from the more severe Attributes of God, to his Children;

dren; so Destruction from them, upon his and their Enemies, which caused that great Triumph and divine Song, Exod. 15, 1. -- 20. But as in the desert State such Joys seldom last long; so this Mirth was soon changed into Mourning: For from the Sea they after three Days came to *Marah*, that is, *Bitterness*, so called from it's Waters, *Exod.* 15, 23. *lively Emblems of new and great Afflictions, which in our internal Work frequently follow such transporting Joys, as* Israel *was under on the Bank of the Sea, seeing their Enemies dead, themselves living and safe.* These Waters of *Marah* are to prove to us, to reduce us to Resignation and true Contentation; which when we attain, we possess what was figured by the *Wood which God shewed* Moses, *and he cast into the Waters, by which they were made sweet* and potable, Exod. 15, 25. So will great Afflictions be rendred to us, when we can heartily acquiesce in God's Will, as believing it best; that great Lesson, which St. *Paul* thro' Labour and Patience had so happily learned. Phil. 4, 11. 12.

Ver. 9th. *They removed from* Marah, *and came to* Elim.

The sixth Journey.

After God's proving them at *Marah*, they came to *Elim*, viz. *Powers, Strengths, God's strong Angels.* Marah was a bitter, this a pleasant Station. *a Place of Reviving and Strenghtening; for they that wait on the Lord, shall renew their Strength.* Isa. 40, 31. They shall be assisted by the Angels. 'Tis said, Gen. 32, 1. Jacob *went on his Way, and the Angels of God met him.* So we proceeding in the strait Way, in constant Self-denial, shall have Protection from, and may have Perception of the holy Angels: For, *are they not all ministring Spirits, sent forth to minister for them, who shall be Heirs of Salvation?* Heb. 1, 14. The chief of which, the presidential Angels that govern the World under God, might be represented

by the seventy *Palm-Trees*, which was the Number of the *Sanhedrim* or seventy Elders, and of the seventy *Disciples, which Christ sent forth by two and two before his Face.* Luke 10, 1. Both which Numbers might be pattern'd and calculated according to the Order of the angelical Government: The *Jews* generally believing, that Things beneath are Representative of Things above, and that there are seventy Angels attending the Throne of Glory, set and made Presidents over the Nations; as may be seen in *Rabbi Menachem* on *Gen.* 46. In this Place also were *twelve Fountains of Water*, signifying, *Refreshments derived from the Holy Ghost to the whole Church, represented by the twelve Tribes of* Israel; as also the instrumental Conveyance of those Streams of Light, Life and Comfort, thro' the twelve Apostles of our Lord and Saviour, whose pure Doctrine and choice Examples, do much assist the christian Travellers, those holy Pilgrims, in their Journey towards the good Land; as these twelve Fountains did the *Israelites* in their Way to *Canaan.*

Verse tenth. *Removing from* Elim, *they encamped by the* Red Sea.

The seventh Journey.

Here they encamp by that Sea, thro' which before they had passed: To shew, that we being apt to forget both the signal Judgments, and Mercies of Heaven; have therefore need of Providences to make us remind them; both to humble and encourage us, in reflecting upon, and presentially contemplating the stupendous Effects, both of the severe and benigne Attributes of God: That so we may duly revere and praise him, *Who divided the Red-Sea into Parts; for his Mercy endureth for ever*, Ps. 136, 13. This is here called in the *Septuagint* the Red-Sea, as also *Exod.* 13, 18. *Acts.* 7, 31. In a Figure representing the Blood of Christ, and our Redemption by being

being washed in it. But the Hebrew Name, which is *Jam Suph*, imports, *the Sea of Sedge, Reed or Bulrushes*; by which Weeds, Swimmers are oft entangled and drown'd. It signifies also the *Sea of ending or consuming*; both denoting the Consumption and Destruction of our spiritual Enemies figured by the *Egyptians*, who were there absorpt, and consumed in pursuing *Israel*.

Ver. 11th. *Removing from the Red-Sea, They encamped in the Wilderness of* SIN.

The 8th, Journey.

Sin in the *Hebrew* signifieth, *a Bramble*, after the *Syriak*, *Enmity*. Here *Israel* conceived Enmity against their Leaders; for they murmured against *Moses* and *Aaron*, for Want of Food, *Exod*, 16, 2. 3. *Such sinful Sentiments and fleshly Enmities, are like Bryars and Thorns in Man's Heart, tormenting them in whom they rise, and provoking God, against whom they are directed*, Isai. 27, 4. This station of Israel, speaks our Proneness to Discontent, under the straitnings of the Flesh; our Inclinations to Murmur against providential Severities, and so may warn us to endeavour Resignation and Contentment in God's Will, as best. For these Things concerning *Israel, are written for our Admonition, upon whom the Ends of the World are come.* 1 Cor. 10, 11. In this Wilderness it was, that God vindicated his Righteousness and Mercy, and rained *Manna* from Heaven; now *Manna* signifies, numbred, prepared; for so it was by the special Providence of God: And so figured, *the Bread of Life*, the internal Food of our Souls, the Virtue of the living Word, which God provides for spiritual Travellers, that have renounced this World, and are simply following the Light of Life: *The very Hairs of their Head are numbred*, so is their Food and Refreshments measured and prepared by God for them. The same that feeds the Angels, pure substantial divine Nourishment, is ap-

pointed and numbred out by God for them: In Signification of which, 'tis said: *He gave them of the Corn of Heaven, Man did eat Angels Food.* Psal. 78, 25.

Ver. 12th. *From* Sin *they removed to* DOPHKAH.

The 9th Journey.

Dophkah signifies, *knocking as at a Door*, Cant. 5, 2. And hints to us, Gods Importunity (by such signal Mercies as the raining *Manna*) to enter deeper into our Hearts, that Christ (God-Man) may dwell in our Hearts by Faith; of whom, as he is the Bread of Life, Manna or Man, (as 'tis in the *Hebrew*) was a real Figure, 1 Cor. 10, 3. 4. *Rev.* 2, 17. 'Tis also he that saith, *Rev.* 3, 20. *Behold I stand at the Door and knock*, that so he may come in, and we at length be filled with all the Fulness of God, *Eph.* 3, 19. *Dophkah* may also signifie, our Knocking, by earnest Prayer, & Intercession to improve Gods Mercies, to persevere under Tryals, and to be blest with future good Things; according to that of our Saviour: *Ask, and it shall be given you: Seek, and ye shall find: Knock, and it shall be opened unto you.* Who confirm'd this Command with his own Example, *In the Days of his Flesh, offering up Prayer and Supplication, with strong Cryings and Tears, unto him that was able to save him, and was heard in that he fear'd*, or from his Fear, that is, delivered from it, as it may be rendred, *Heb.* 5, 7.

Ver. 13th. *Departing from* Dophkah, *they encamped in* ALUSH.

The 10th Journey.

These two last Journeys are not expresly mentioned in the preceding History, but seem implyed, *Exod.* 17, 1. *Alush* (from *Lush*) signifying *Kneading, Leav'ning, mixing Water and Leaven with Meal*; represenleth *God's Kingdom within us*, which, *Mat.* 13, 33. is compared to *Leaven hid in three Measures of Meal, 'till the whole be Leavened.*

leavened. After earneſt Interceſſion (figured by *Dophkah*) the Kingdom of Heaven begins (in *Aluſh*) a freſh to ſtir in us, and to attract us into the Interior, in Stillneſs to obſerve, how the Dew of the living Word infuſeth it ſelf, and the Leaven of the Kingdom changeth us ſecretly and gradually into it's Nature. This is a thriving Diſpenſation, when we begin to live more at Home, that is within, and diligently to remark the tranſmuting Operations of that *Kingdom* in us, *which conſiſteth not in Word, but in Power.*

Ver. 14th. *Departing from* Aluſh, *they encamp in* REPHIDIM.

The 11th Journey.

The deſert State is very mutable; from *Aluſh* they arrive at *Rephidim*, the Remiſſion or Weakning of Hands, and alſo the Healing and Strengthning of Hands: Which contrary Significations were both fulfilled here. For 1. The People had no Water to drink, as 'tis expreſt, *ver.* 14. and *Exod.* 17. 1. which diſcouraged them, and in a moral Senſe ſo weakened them, that they did murmur, chide; and were ready to ſtone *Moſes* and *Aaron*; which repreſents the Soul under Impatience, tempted to turn from the Light of Life, by the total Withdrawment of all ſenſible Conſolation. But divine Goodneſs ſo far condeſcended, as to come down upon the Rock in *Horeb*, (that is in Drowth, Waſtneſs or Deſolation,) and thence afford them Water for their Refreſhment, *Exod.* 17, 6. whence their Hands were again ſtrengthned, their Hearts revived, their Faith renewed. The ſpiritual Senſe of which, as to us, the Apoſtle deſcribes, 1 Cor. 10, 4. *They drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.* When we are in extream internal Drowth and Deſolation, ready to queſtion whether God be good to us, (however he is in himſelf or to others;) then Chriſt the Rock of our Salvation, in the apointed Moment) opens in us a Stream

of Consolation, a Rivulet of divine Refreshment to convince us, that *God is Faithful, who will not suffer us to be tempted above what we are able to bear; but will with the Temptation make a Way to escape*, 1 Cor. 10, 13.

It was here also that *Amalek* fought with *Israel*: But *Joshua* sent by *Moses*, with some chosen Men, overcame them, *Exod.* 7, 8. 9. 13. *Amalek* signifieth *the smiting People, the locusts People, or the hidden Locusts.* These being the Posterity of *Edom*, represent the low earthly Spirits, Desires and Temptation, which assault us in our spiritual Journeys; especially those who are weakest, and lye most behind in their Work, and so are neareſt the earthly Spirit: For these *Amalekites* fell upon the hindermost of Israel, *and smote them which where most feeble, and weary*, Deut. 25, 18. Therefore God threatned to *blot out the Remembrance of* Amalek *from under Heaven*, *v.* 19. As we are *to crucify the Flesh, with the Affections and Lusts thereof, and to mortify our Members that are upon Earth*, The fleshly Spirits, Lusts, and Passions, Locust-like devouring the Fruits of the Spirit, where they are not resisted: But by the Conduct of *Joshua*, that is, *Jesus*, we shall subdue them; for he came *to save us from our Enemies, and from the Hand of all that hate us*, Luk. 1, 71. Who as our great Protector was adumbrated by that Altar, *Moses* erected in *Rephidim*, naming it *Jehovah Nissi*: *The Lord is my Banner.*

Ver. 15th *Departing from* Rephidim, *they pitched in the Wilderness of* Sinai.

The 12th Journey.

Sinai imports the same with *Sin*, that is, *a Bramble or Enmity*, only that *Jod* is added to it, which in Numeration signifieth Ten; and so may denote the ten Commandments, there delivered as the *Hebrews* observe. For it was in a Mount of this Wilderness, where God gave the Law, *Exod.* 19, 3. And upon which *the Lord descended*

descended in fire, v. 18. And *when we arrive at this Station, in our inward Work we shall know and feel that Fire, in which the Law was given*; we shall have a manifest Sensation of that Property of God, we call his Justice, by it's peculiar Operation in us, by which we shall understand that in *Heb.* 12, 29. *Our God is a consuming Fire*; the immediate Operation of which is *Zeal and Enmity against Sin*; for *Sin by the Commandment* (especially that eternal Fire, whence the Commandment came) *appears exceeding sinful*, Rom. 7, 13. Here 'tis easy thro' our internal Mixtures, to run into a Spirit of *Bondage*, and by Reason of the great dread of Sin, to count that so, which is not; and thro' Enmity against it, to turn into a Spirit of judging, exercising too great Severity against others, for any Thing that to us appears sinful. Against which Mistakes Christ advanceth these Precepts: *Judge not that ye be not judged.* Mat. 7, 1. *Judge not according to Appearance, but judge righteous Judgment.* Joh. 7, 24. But the true Improvement of this *Esh dath*, or *Fire of the Law*, (As *Ainsworth* renders it, or *the Fire Law*, as the Interlineary *Deut.* 33, 2.) I say, it's true Improvement is to run inward, to mark it's secret Consuming of our own Iniquities; *That so judging ourselves, we may not be condemned with the World.* 1 Cor. 11, 32. It was out of a Bramble-Bush, on some Part of this Mountain, where *God appeared to* Moses *in a Flame of Fire*, Exod. 3, 2. *And* Moses *wondered to see the Bush burning and not consumed.* This Bush adumbrated Man's Soul, yet under the fall, *Mich.* 7, 4. The Flame in it, the divine Fire there enkindled for Purification, *Isa.* 31, 9. This comes not to consume, but to refine and perfect us. This internal divine Burning we shall be better acquainted with, as we vanquish and extricate our Souls from the Animal Life, by which we shall understand feelingly, the Ways *of him who still dwells in the Bush*, Deut 33, 16. Where *Moses* affords a Key to the preceding Allegory;

for *Shocheni-Sineh* is in the present Tense, and is verbatim to be rendred, (as *Junius* and *Tremellius*) *dwelling in, or inhabiting the Bush:* The Interlineary, *for the good Will, Habitatoris Rubi, of the Inhabitant of the Bush.* And that Jod is added extraordinarily in *Shocheni*, is as *Vatablus* hath it, *ob Mysterium admirandæ istius Apparitionis*, for the Mystery of that admirable Apparition; see 2 *Cor.* 6, 16. And when we come internally thro' this Journey, we shall experimentally know this celestial Burning, issuing from the holy and righteous God; and that *every one must be salted with Fire*, Mark. 9, 49. Here it was, notwithstanding God's glorious and dreadful Presence, that they made a Calf, and worshipped God thro' it. *Exod.* 32, 4. which was so great a Sin, and so manifest Idolatry, that God himself called it worshipping the Calf, and Sacrificing to it. *v.* 8. The Occasion of which was, *Moses* his being so long in the Mount, and so withdrawn from their Sight, *v.* 1. For they said: *We know not what is become of him.* This shews the Proneness of the Church, in the Absence of pure divine Light, that guides certainly, to forsake the pure spiritual Worship of God, and set up their own Inventions, as *God's Ordinances:* some in Opinions, calling them *Articles of Faith*, others in Forms of Worship, to which they would have all bow. Now in their too high Prizing of, and exacting Reverence to such Golden Images, which are but Men's Inventions, they become guilty, at least of mystical Idolatry, and do greatly provoke the living God. In this Case the exhortatory Conclusion of St. *John's* 1 *Epist.* Chap. 5. may be Counsel to all: *Little Children! Keep your selves from Idols.* This also shews *the Law made nothing perfect;* the Fire of Mount *Sinai* cannot wholly destroy, nor wholly restrain Sin, tho' we come to the internal Baptism and powerful Sensation of it. Therefore we must not dwell here; the true Light will call us away to march forwards, as God did *Israel*, when they had been almost

almoſt a Year in *Sinai*; for he ſaid: *Ye have dwelt long enough in this Mountain, turn you, take your Journey*, Deut. 1. 6, 7.

Ver. 16th. *From the Deſert of* Sinai *they removed to* KIBROTH HATTAAVAH.

The 13th Journey.

Kibroth Hattaavah, ſignifieth *the Sepulchers of Concupiſcenſe*, or *the Graves of Luſt*, as in the Engliſh Margent: Accordingly the vulgar Latin reads, *venerunt ad Sepulchra Concupiſcientiæ*. The *Greek*, they encamped *en Mnaemaſi taes Epithymias*. The Chald. Paraphr. *In the Graves of thoſe that luſted*. The Place was ſo named by the Lord himſelf, in regard *there they buried the People that luſted*, Numb. 11, 34. *Here the People luſted for Fleſh*, v. 18. 20. *Remembred the Fiſh, Onions and Garlick of Egypt*, preferring them before God's Manna, *v.* 5, 6. So God in Judgment *ſent them Quails*. v. 31. and as they *began to eat them, a ſore Plague by which many died*, v. 33, 34. Having newly received the Law, they were here ſoon tempted to break it. The Law ſaith: *Thou ſhalt not luſt*, *Rom* 7, 7. But Satan, thro' in dwelling Sin, takes Occaſion to tempt the more, *in Vetitum ruimus*. We preſs to enjoy that which is forbidden, *Rom.* 7, 8. But by that Wrath which here fell upon *Iſrael*, we are inſtructed as St. *Paul* aſſerts, *not to luſt after evil Things, as they luſted*, 1 Cor. 10, 6. We are not to deſire *the Onions and Garlick of Egypt*, the low, brutiſh and ſordid Pleaſures of this terreſtrial World; nor to luſt after *Quails*, the more refined Delights and Pleaſures of the animal Life; but be content with *Manna*, that Food, and thoſe Things which God deſigneth and prepareth for us: But as this Luſting began amongſt the mixed Multitude, *v.* 4. ſo the Remainders of Sin, the mixed Seed of inherent Corruption, provoke and tempt us to Irreſignation, and eager Deſires of unlawful Satisfactions; therefore muſt *the*

Body

Body of Sin be destroyed, all our irregular Desires and Lust mortified, and buried, that we *may rise and walk in Newness of Life*. In a Word, after we have internally known and felt the Purity and Power of the Law of God, we must come to the Condemnation, Death and Burial of all evil Desires and Lusts, whether more gross, or refined; so that we may perfect Holiness in the Fear of God: For there is no greater Judgment, than for God to permit us the pleasing Fruition of our own enormous Desires; of which the *Israelites* were here an Instance; *for whilst the* sweet *Flesh*, they so longed for, *was between their Teeth, the Wrath of God came upon them*: and so many of them and their Lusts were buried together.

Ver. 17th, *Hence departing they encamped at* HAZEROTH.

The 14th Journey.

Hazeroth, signifies, *a Trembling, or fearful Division*; well representing what fell out here in *Miriam* and *Aarons* combining, and *speaking against Moses*, Numb. 12, 1. and setting up their Light and prophetick Teaching against his. *v.* 2. By which Wrath was awakened and *Miriam* smitten with Leprosie. By which we are taught the Danger of resisting the pure and divine Teaching in any spiritual Guide, that Heaven hath set over us; or of judging their Actions, when they are not really sinful; as they did *Moses* his marrying *Zipporah*, whom by Way of Contempt they seem to call the *Ethiopian* Woman. But internally *Moses* represents the Light of Life, *Miriam* here the sensitive Faculty, *Aaron* (importing a Teacher) the Rational joyning with it against the divine Light, which produceth Chastisement upon the Body and sensitive Part, to convince the Soul of such Disorder and Transgression: That so thro' the Destruction of the Flesh, that is, Sin in the Flesh, *the Spirit may be saved in the Day of the Lord.* 1 Cor. 5, 5.

Ver.

Ver. 18th, *Departing from* Hazeroth, *they pitched in* RITHMAH.

The 15th Journey.

Rithmah may signifie, *a Place of Junipers*, or *of binding*. Some of the Hebrew say, it hath it's Name from the Juniper-Tree; because here the mischievous Tongues of the ten Spies brought an evil Report upon the good Land; and so were like the Coals of Juniper, which burn extreamly, *Psal.* 120, 4. inflaming the People into a sad Rebellion. The Word also may signify, *Binding*, and so denote another Effect of the same Cause, even the binding the whole Congregation, with Unbelief and Discouragements against marching forwards, and by that tempting them to Apostasie: *Numb.* 14. 1, 2, 3. For here it was they said; *v.* 4. *Let us make a Captain, and return again into Egypt.* The Spies having affirmed: *We are not able to go up against the People, for they are stronger then we.* ch. 13, 31. *There we saw the Giants, the Sons of* Anak, *in whose Sight we were as Graß-Hoppers*, v. 33. But what speaks this to us? We are by it instructed to expect many Discouragements without and within, against the pressing after Perfection, and the total Mortification of Sin, asserting it impossible in this Life, and that we must die in the Wilderness of Confusion, without Hopes of seeing in this Life, the Day break, or the Morning Star rise in our Hearts. But we must not hearken to such Spirits or Persons, tho' we may find them as ten to two, but we must adhere to *Joshua*, and *Caleb*, *Jesus*, and *the good Heart*, that followeth him fully: *Numb.* 14, 24. For they in a Figure encouraged the People saying: *Fear not the People of the Land; for they are Bread for us: Their Defence is departed from them, and the Lord is with us, fear them not*, Numb. 14. 9. Such Incouragement is given us by Christ: *Luk.* 12. 32. *Fear not, little Flock, for*

'tis

'tis your Father's good Pleasure to give you the Kingdom, and *be ye perfect, as your Father, which is in Heaven, is perfect*; who never exhorts to what is impossible: Who in another Place sheweth by what Power this must be accomplished; even by his own, *John*, 15, 5. Without whom *we can do nothing*, thro' whom St. *Paul* was able to do all Things: Who as a second *Caleb* in like Manner corroborates our Faith, 2 *Cor.* 7, 1. *Having therefore these Promises, (dearly beloved) let us cleanse our selves from all the Pollutions of Flesh and Spirit, perfecting Holiness in the Fear of God.* And seeing *Christ gave himself for us, that he might redeem us from all Iniquity*, Titus 2 14. Let us but conspire with that great End of his assuming Flesh, and we need not fear, but he with a strong Arm will assist us in the Way of Self-denial, 'till Judgment (against Sin) be brought forth to Victory.

Verse 19th. *Departing from* Rithmah, *they pitched at* Rimmon Parez.

The sixteenth Journey.

This Name signifieth, *the Lifting up of the Breach, the Breach of* (or for) *Elevation*: Seeming to have taken its Appellation from that Breach or Slaughter, that was made upon *Israel*, for presumptuously going up against the *Amorites*, *Deut.* 1, 42. *Numb.* 14, 43. As *Perez Uzza*, 1 Chron. 13, 11. where *Uzza* died, and *Baal Perazim*, 1 Chron. 14, 11. received their Names on like Occasions: But here against *Moses* Prohibition, and without the Ark of the Covenant of God, *they presumed to ascend to the Top of the Hill*, v 44. And so were smote and beat down even to *Horma*, that is, *Destruction*, v. 45, The Wilderness State is obnoxious to Contrarieties; immediately before, the People were in utter Discouragement, as to warring with the *Canaanites*: Now in a sudden they change into another Extream, resolving

ing in Haſt to go up to fight, tho' againſt the Command of God: From their Miſcarriage then, and Defeat, *Rimmon Parez*, or the *Elevation-Breach*, derived it's Name; which firſt in a political Senſe imports, the Danger of making War raſhly, or from Reflections upon our own Strength. 2dly. That it ſhould never be done without *Moſes*, and the Ark with us, that is, the Law and Goſpel, which are to be our Rule; eſpecially, in ſuch great Concerns. 3dly. That the Church in the Wilderneſs is obnoxious to raſh and preſumptuous Wars, and ſo to proportionable Scourges and Diſappointments, for not conſulting the pureſt Dictates of Conſcience, and the moſt ſafe Principles of the Goſpel.

In a more interiour ſpiritual Senſe this exhibits, 1. The Facility of our Change from Diſcouragements to Preſumption; from *Rithmah* to *Rimmon-Parez*, thro' the Influence of Satan, and the Mutability of our own Natures. 2. That 'tis dangerous Fighting againſt the *Amalekites* and *Amorites*, (that is, animal and deviliſh Sins) in our own Strength, in Self-Confidence; for *God reſiſteth the Proud, but giveth Grace to the Humble*, 1 *Pet.* 5. 5. 3dly. That when we do ſo, and preſume upon the ſpiritual Virtue and Strength, we already poſſeſs, we ſhall then miſcarry and find the *Amalekites*, thoſe hidden Locuſts, *the earthly Deſires and Paſſions*, and the *Amorites*, *the Spirits of Bitterneſs and bitter Judging*, too hard for us: For without the benigne Influence of the Mediator, we can do nothing; therefore we muſt put on the Lord Jeſus, the true Armour of Light; take *Moſes* and the Ark along with us, if we will vanquiſh the *Amorites*, that is, ſubdue Bitterneſs and Envy, and be impowered to love our Enemies, to bleſs them that curſe us, not returning Evil for Evil, nor Railing for Railing, but on the Contrary, Bleſſing; knowing that we are thereunto called, that we might inherit a Bleſſing.

Verſe

Verse 20th. *Hence departing, they encamped in* LIBNAH.

The seventeenth Journey.

From *Rimmon Parez* they came to *Libnah*, that is, *Whiteneſs or Frankincenſe*. *Rimmon Parez* (as before) imports, *Tribulation for Elevation*. Now Affliction on Gods People commonly works Purification, and holy Interceſſion. *Libnah* cometh from a Root, that ſignifies ſometimes, *to be made white*, morally white, that is, to be cleanſed and purified from the Stains of Sin. *David* uſeth the Word. Pſal. 51, 7. *Waſh me, & then I ſhall be whiter than Snow*; this he prayed for, after his Defilement with *Bathſheba*, and his Conviction thro' *Nathan*. 'Tis alſo uſed by *Daniel*, Chap. 12, 10. *Many ſhall be purified and made white*, and tryed as Metals in the Furnace, for ſo the Hebrew Word ſignifieth, importing ſevere Tribulations by which we are purified and made white. This is God's uſual Method with his Own. St. *Paul* was no ſooner in Danger of Elevation, but preſently he had *given him a Thorn in his Fleſh, the Angel of Satan to buffet him*, 2 Cor. 12. 7. This humbled him, that is purified him, *v.* 10. preventing Elevation. For *God's Chaſtiſements are for our Profit, that we may be Partakers of his Holineſs*. Heb. 12, 10.

Afflictions alſo generally produce earneſt Prayer and Interceſſion, according to that of *Iſa.* 26, 16. *Lord! In Trouble have they viſited thee, they poured out a Prayer, when thy Chaſtening was upon them.* This Spirit of Interceſſion is implyed in *Libnah*, as ſignifying, *Frankincenſe*. Now pure Frankincenſe was a chief Ingredient, in the Compoſition of the holy Perfume or Incenſe, *Exod.* 30, 34. and that Incenſe an Emblem of prayer, and of pure Interceſſion; whence that of *David* Pſ. 141, 2. *Let my Prayer be ſet before Thee as Incenſe, and the Lifting up of my Hands, as the Evening* Mincha *or Oblation;*

ion; and that of *Rev.* 5, 8. where 'tis said of the twenty four Elders, that *they had every one of them Harps and Vials full of Incense, which are the Prayers of the Saints.* This holy Incense was to be offered daily upon the golden Altar, *Exod* 30, 7. representing the constant Intercession of our High-Priest, and the Purity of his Heart, in offering Prayers for the Church, thro' the unmixed Fire of divine Love; and also expressing what our Hearts should be, even like his, in Purity and divine Love, *offering up with holy Hands in every Place constant Supplications, Prayers and Intercessions, without Wrath and Doubting, or Disputing, Dialogismu,* 1 Tim. 2, 8. In a Word, whilst we are in the internal Wilderness, Afflictions for Sin (to mortify and prevent it) work in us Purification and serious Intercession; as *Israel* journeyed from *Rimmon Parez* to *Libnah*: So we travel on thro' the Wilderness, as the Church in the Canticles is said to come out of it, *like Pillars of Smoak, perfumed with Myrrh and Frankincense, and with all the Powders of the Merchant,* Cant. 3, 6.

Verse 21st. *Removing from* Libnah, *they pitched at* Rissah.

The 18th Journey.

Rissah imports, *Sprinkling, Dropping, Moistning.* Now the Effect of Purification, and sincere Intercession, (comprised in *Libnah*) is spiritual Refreshment, and suitable Growth of God's Plantation in us, implyed in *Rissah.* For divine Consolations which are the Soul's spiritual Waterings, are often expressed by Dew and Rain, Ps. 72, 6. *He shall come down like Rain upon the mowen-grass, as Showers that Water the Earth.* So Hosea. 14, 5. *I will be as Dew unto* Israel; *He shall grow as the Lilly, and cast forth his Roots, as* Lebanon. Such pure internal Infusions of divine Goodness, frequently attend the Spirit, ascending from purifyed Hearts thro' earnest Intercession.

This is confirmed by the constant Experience of those who are much in Prayer, and watchfully sympathize with that Spirit, which *makes Intercession with Groans that cannot be expressed*, Rom. 8, 26. Such set their Seals to the Truth of Christ's Promise annexed to this great Duty; *Ask, and it shall be given you*, &c. Luke. 11, 9. *Ask, and ye shall receive, that your Joy may be full*, John 16, 24. According to this Process *Elias* prayed, and the outward Heavens gave Rain, and the Earth brought forth her Fruit, *Jam.* 5, 18. But afterward *Jesus* prayed, and the inward Heavens were opened, and *the holy Ghost descended on him in a bodily Shape*, Luke 3, 21. 22. After this the primitive Saints having prayed unanimously, *the Place was shaken where they were assembled together, and they were all fill'd with the holy Ghost*, Acts 4, 31. So as it was promised, by the Effusion of the Spirit, out of their Bellies flowed Rivers of living Water. Now *those Things were written for our Instruction, that we thro' Patience and Comfort of the Scriptures might have Hope.* Rom. 15, 4.

Ver. 22. *Journeying from* Rissah, *they pitched in* KEHELATHAH.

The 19th Journey.

Kehelathah imports *Assembling, Gathering together, religious Assembling to worship God*, according to the Signification of *Kahal*, Ps. 22, 22. and *Koheleth*, Eccl. 1, 1. But *Kehelathah* having a double Augmentation (as *Jeshuatha*, Psal. 3, 2.) may import frequent and earnest Assembling to wait upon God; according to that Hebraick Rule, *Auctio Vocis auctæ Significationis indicium est*, the Increasing of the Word, is a Sign of the Signification increas'd. Now divine Refreshments, and sweet internal Communion with God, implyed in *Rissah*, bring the Pilgrim-Saints to *Kehelathah*, frequent and most serious Assemblings to worship God in Spirit and Power

in

n participating his most pure living Virtue, that they nay prove the Truth of such Scripture Assertions *Isa.* 5, 19. *I said not to the Seed of* Jacob, *seek ye me in vain:* And Mat. 18, 20. *Where two or three are gathered together n my Name, I am there in the midst of them,* This is a weet Station of the spiritual *Israelites*, when they oft neet to worship God, from a true Hunger and Thirst after Righteousness, simply to enjoy Communion with God, in Order to a Growth in Grace, and more perfect Obedience in our whole Converse. This indeed is an happy Station, a pleasant Mansion of divine Refreshment, in which the more simple our Intentions are, and the more pure our Desires, the more shall we find God amongst us, in the strong Overshadowings of his blessed Spirit, in the pure Communication of his eternal Power. And by experiencing God's Blessing on such Assembling, we shall clearly perceive both Wisdom and Goodness in that exhortatory Prohibition, *Heb.* 10, 25. That we are *not to forsake the Assembling of our selves, together, as the Manner of some is: But to exhort one another*, see also *Heb.* 3, 13. In a subordinate personal Sense, *Kehelathah* may also imply every ones Endeavour and vigorous Labour, to collect and assemble all the Powers of his Soul, to wait upon the great God. and attend the inward Breathings of his Spirit, in Order to more full and compleat Obedience, according to that of the Psalmist: *Unite my Heart to fear thy Name*, Psal. 86, 11. And to such personal Preparation doth Christ promise an individual Manifestation, *John.* 14, 21. *I will love him, and will manifest my self unto him.*

Ver. 23. *They removed from* Kehelathah, *and pitched in Mount* Shapher.

The 20th Journey.

Shapher signifieth *Beauty, Comliness, Pleasantness, a sweet Trumpet or Cornet.* Spiritual Improvement (re-

ceived by frequent and serious Meeting to worship God) prepares for, and leads to Mount *Shapher*, raiseth above external sensitive Objects and the animal Part, into a State of divine Vision; in which we behold either intellectually, or by evident Representation, the Beauty and Comliness of internal, spiritual and eternal Things. I mean such Sights and Fruitions as the Disciples enjoyed upon the Mount, *Matt.* 17. When *Christ was transfigured before them, his Face shining as the Sun, and his Rayment seeming as white as the Light*, *v.* 2. Or like that *Exod.* 24. where *Moses* and *Aaron*, *Nadab* and *Abihu*, with seventy of the Elders ascending, *saw the God of* Israel *under whose Feet was a paved Work of Saphire-stone, and as it were the Body of Heaven in it's Clearness*, v. 10. *Shapher* also may import *a pleasant*, *Trumpet*, *or Cornet*, having the same radical Letters with *Sophar* a Trumpet, (as the Word is wrote, *Exod.* 19, 16. without a Vau) by which very Name 'tis here called in the Syriack: *In Monte* Sophar or Shophar; implying further a State of Manifestation, when we (in retired Silence) hear like Sounds of sweet Trumpets, from the invisible Heavens, or divine Voices, like to them, but much more pleasant and Powerful. For there is a State of Recollection into the Spirit, when such Things may be enjoyed, as St. *John* expresseth. Rev. 1, 10 *I was in the Spirit on the Lord's Day, and heard behind me a great Voice as of a Trumpet*; so Chap. 4, 1. I *heard as it were a Trumpet talking with me, which said: Come up hither*, &c. Now these Dispensations may be, whilst we are yet but passing thro' the Wilderness of Temptation. *John* was an exile in *Patmos*, whilst he had this Manifestation: *Daniel* and *Ezekiel* Captives in *Babylon*, when they saw, and heard Things of the same Nature. And one Reason why so few enjoy such Things, to strengthen themselves and others is, in that most stick in some Part of the external Life, and have the Powers of their Souls weakned and chain'd

chain'd up by it, They have not wholly left Egypt, but adhere to some Part of this lower World with irregular Desire; yet undiscernably under the Disguise of christian Liberty; not throughly apprehending the Necessity of pressing after the perfect Death, and total Circumcision from the cloudy fore-Skin of the sensitive Life. But the End of such Fruitions as these of Mount *Shapher*, is for moral Improvement, that our Conversation may bear Proportion to our Manifestations; that *the Branch of the Lord*, Isai. 4, 2. the Lord's Christ, (as 'tis in the Chaldee paraph.) appearing to us so beautiful and glorious *the Fruit of our Earth may be excellent and comly*, all the Virtues of the Spirit appearing vigorously through us: That so *whatever Things are true, whatever Things are venerable, whatsoever Things are just, whatsoever Things are lovely, whatsoever Things are of good report, we may both mind and practise*, as St. *Paul* exhorts, *Phil.* 4, 8.

Verse 24th. *Removing from Mount* Shapher *they encamped in* HARADAH,

The 21th Journey.

Haradah imports *great Fear* and *Trembling*, such as fell upon *Isaac*, when *Esau* coming too late, told him he was his first Born, *Gen.* 27, 33. Such also as seiz'd upon the *Israelites*, when God's Descent upon *Sinai* was attended with *Thunder, Lightning and the shrill Sound of a Trumpet*, Exod. 19, 16. And as invaded the Philistins, when *Jonathan* and one more stormed their Garrison, and slew them, there rising an Earthquake at the same time, 1 *Sam.* 14, 15. in all which Places the Word *Haradah* is used. From Mount *Shapher* they came to *Haradah*, to confirm the Interchanges of the Wilderness State: For after we have been upon the Mount of divine Visions and Openings, we may expect to be led into a more humbling Dispensation, to *Haradah*, great Fear and Trembling; that so we might not be elevated

but still keep lowly under the Cross. St. *Paul* seemed in some such State, 1 *Cor.* 2, 3. *I was with you in Weakness, and in Fear, and in much Trembling.* This may by various Occasions come upon us, as thro' internal Temptations, Sickness, Persecution, &c. But sometimes they who live much within, may find such unusual Fears, such strange internal Tremblings, invading without any known Cause, that justly raise Astonishment 'till the Cause be discovered: Which sometimes is the meer Effect of internal Providence, thro' the Strife and Wrestling of Angels and fallen Spirits, whose Motions and Workings may be felt and perceived by those, who having very much vanquisht the animal Life, are daily working thro' the internal Defect of their own Mixtures into God, and the divine Spirit. When it pleaseth the High and holy One, he can let out such Terrours upon us for our Humiliation, which spring not from natural Melancholy, nor such like Causes; But from his own immediate Guidance, thro' the Ministration of Angels: For such Terrours are represented as Part of his extraordinary Ways, Lev. 26, 36. *And upon them that are left alive of you, I will send a Faintness into their Hearts, and the Sound of a shaken Leaf shall chase them, and they shall flee, as fleeing from the Sword.* Now such as these are extraordinary Terrours, which here God ascribes to his immediate Hand; Which tho' here threatned for grievous and past Transgressions; yet God may, yea, sometimes doth let out these upon his People to humble them, and prevent further Declinings, as he did upon St. *Paul*, when he permitted *the Angel of Satan to buffet him*, 2 Cor. 12, 7. to prevent spiritual Pride, and self Elevation, which was after his glorious Rapture into Paradise; as *Haradah* here followeth Mount *Shapher*. St. *Paul* indeed had been acquainted with these great Terrours, as I before expressed, which he also intimates, 2 Cor. 5, 11. *Knowing therefore the Terrour of the Lord, we perswade Men.*

Ver.

Ver. 25th. *Removing from* Haradah *they encamped in* MAKKELOTH.

The 22th Journey.

Makkeloth signifyeth *Congregations, Assemblies, religious Assemblies, Churches.* They before pitched in *Kebelathah*, v, 22. which signifyeth *Assembling for divine Worship*, from the same Root, and of the like Signification with this: But that was of the singular, this *Makkeloth* of the plural Number, representing the Division of the Church (in it's Wilderness-state) into many Churches, dissenting from each other, by Diversity of Opinions and Ways of Worship. Some judge this Station was so called from the mutinous Assemblies, gathered against *Moses* and *Aaron*, by the Incitement of *Korah*, *Dathan* and *Abiram*, Numb. 16. Which History was left on Record, as a signal Warning to take Heed of resisting the lawful Magistrate, represented by *Moses*, and true spiritual Guides and Teachers; I mean such as are called of God, as was *Aaron*, the Figure of such in this Place. 'Tis true, the Falling of the Church into variety of Opinions, and different Modes of Worship, is impossible to be prevented by lawful Courses, since infallible Guides and Prophets have disappeared. Therefore 'tis a Work of Providence, a Thing not to be condemned in it self: For under Diversity of Judgments, and variety of Forms, God may be worshipped in Spirit and Truth, as in the primitive Time, by the Jewish and Gentile Christians; which Variety offends not God, so that Obedience to Magistrates be firmly retained and a Zeal for Holiness, more, than for Opinions; and those healing Principles of Charity kept alive which teach mutual Forbearance of, and Love to each other, under our different Apprehensions and Modes of serving God. So that two States may be pointed at by *Makkeloth*; *1st.* Mutinous Assemblings, and tumultuous Associations, tending to disturb Government, and destroy christian

Friendship, Charity and Communion, chiefly for Opinions, or some worse Ends: Against which we are solemnly warned by the sad Catastrophe of *Korah*, *Dathan* and *Abiram*, with their Associates. *2dly.* The various Churches or religious Associations, with their different Judgments and Ways of Worship, which in the Absence of infallible Teachers they cannot but fall into, except violently restrained, as before hinted. In which State they more need that divine Charity, that seeks not her own, is not easily provoked, believeth all Things, hopeth all Things, endureth all Things, than *Israel* had of *Hobab*, to whom yet *Moses* thus addrest himself; *Leave us not, I pray thee; for as much as thou knowest, how we are to encamp in the Wilderness; and thou mayest be to us instead of Eyes.* Numb. 10, 31. Which was partly spoken in a Mystery included in the Name *Hobab*, which signifies, *Love*: Importing that brotherly Love, in the Wilderness-State of the Church, will be a Light unto our Feet, and preserve us from dangerous Aberrations; for *he that loves his Brother, abideth in the Light, and there is no Occasion of Stumbling in him. But he that hateth his Brother, abides in Darkness, &c.* 1 Joh. 2, 10. 11. But in our particular Work this Station implies, first, the tumultuous Assembling of internal Temptations, (Satan acting as an Angel of Light) to seduce us into Resistance of the true divine Government, and Teachings of Christ in us. Now the chief and leading Spirits in such Dispensations are represented in *Korah*, *Dathan* and *Abiram*. For 1*st*, *Korah*, signifies *Ice*, *Baldness*, setting forth the Spirit of Unbelief, which tends to harden the Heart, and spoil it of it's spiritual Ornaments, as Frost congeals and deprives the Earth of it's Beauty and Verdure. *2dly. Dathan* signifies a *Law* or *Law giving*, which the History of *Dathan* may interpret to be a Law opposit to the divine Law and Will, so that *Dathan* imports *false Illumination*, or *Legislation*, imitating, but really opposing

oppoſing the Law of the Spirit of Life in Jeſus Chriſt, which ſets free from the Law of Sin and Death. 3*dly*. *Abiram* imports, *the Father of Exaltation*, or *the Lifting up of the Will*; repreſenting the Spirit of Self-will, exalting it ſelf againſt God's Will, tempting us to do ſo: Which to comply with, is to rebel againſt God, and ſuch Rebellion is as the of Sin Witchcraft. 1 *Sam.* 15, 23. In oppoſition to which, our conſtant Work is to break our Wills, and labour after a moral Annihilation of them; as ever remembering that of our Saviour; *If any Man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me*, Luk 9, 23. This is the true Way of preſerving our ſelves from the Sins of *Iſrael*, tho' we go thro' the ſame, or like Temptations. *Secondly* this imports, the Concentring and Aſſociation of internal holy Influences flowing from God's Spirit, and Angels, to aſſiſt us againſt ſuch ſubtil ſatanical Injections and Temptations, as are before expreſſed. For whatever Annoyances we have from the Devil, and his Angels; the contrary Aſſiſtances we may juſtly expect from that great *Michael* and his Angels, from Chriſt and thoſe bleſſed Guardians, of whom 'tis emphatically ſaid: *Are they not all miniſtring Spirits, ſent forth to miniſter for them that ſhall be Heirs of Salvation, Heb.* 1, 14. ſee *Gen.* 32, 1. 2.

Ver. 26th. *Removing from* Makkeloth, *they encamped at* TAHATH.

The 23d Journey.

Tahath imports, *underneath*, *Below*, *Contrition*, *Breaking*. From *Makkeloth* they come to *Tahath*, which exhibits, 1*ſt*, that mutinous Aſſemblings, turbulent Church gatherings, do naturally and moſt juſtly draw down ſevere humbling Scourges, judicial Breakings and Diſſipations: For the Magiſtrate beareth not the Sword in vain, *Rom.* 13, 4. 2*dly*, that the Way to preſerve the ſeveral divided Aſſemblies or Churches, in Safety un-

der divine Protection, is to encamp in *Tahath*, in deep Humility, self-Abasement and Contrition of Spirit. For *God resisteth the Proud, but giveth Grace unto the Humble.* Jam. 4, 6. *He is nigh to the broken of Heart, and saveth such as be of a contrite Spirit,* Psalm. 34, 18. In comparison of such, the Lord seems to overlook all his natural external Works, *Isai. 66*, 1. 2. *The Heaven is my Throne, and the Earth is my Foot-stool, where is the Place of my Rest? For all those Things hath my Hand made. But to this Man will I look, even to him that is poor* (or humble as in the 70) *and of a contrite Spirit, and trembleth at my Word.* 3*dly.* that the Way to vanquish and dissipate the tumultuous Assemblings of the internal Nations, and fallen Spirits, tempting us to desert the Light of Life, Christ in us, by their disguised Infusions; I say, the mean to vanquish them, is to humble our selves under the mighty Hand of God. 1 Pet. 5, 6. To get into the low Valley of Self-Humiliation and Annihilation, to attend that sweet Counsel of Jesus, Mat. 11, 29. *Take my Yoke upon you, and learn of me; for I am meek and lowly of Heart, and ye shall find Rest for your Souls.* This is to remove from *Makkeloth* to *Tahath;* and that prepares us for our encamping in *Tarah,* which is the next Station.

Ver. 27th, *Departing from* Tahath, *they pitched in* Tarah.

The 24th Journey.

Tarah signifies *Respite, Breathing, Refreshment*; such as we feel in hot Weather, by the fresh Gales of cool Air. We have our Times of Respite and Breathing in the Wilderness: Our Sinking into Humility, and meekly Stooping to the Cross, prepare us for, and lead us into divine Refreshments, the pure Consolations of the holy Spirit, that eternal Wind and Breath of God, which animates and revives the inward Man, as wholesome Air, and

and fresh Gales of Wind, do the outward. *Tarah* also imports, *Smelling*, or more generally, *Perception thro' Sensation*; and may import the Opening of our internal Senses, and their Fruition of extraordinary Sensation, 1 John. 1, 1. Particularly angelick Odours, and most sweetly surprizing Smells; which tho' the lowest, and most inconsiderable of God's peculiar Ways, yet is sometimes used to refresh some of his Travellers, whilst in the howling Wilderness. So that they can say with the Church: *All thy Garments smell of Myrrh, Aloes and Cassia*, Ps. 45, 8. By which Experience the Presence of the holy Angels, is sometimes discovered; which are as well the Garments and Coverings, as the Chariot of God, and the eternal Word. Ps. 97, 2. *Clouds and Darkness are round about him*: in the Chaldee: *Clouds of Glory*, with which he inrobes himself, especially when he comes forth to do his great Work: And so is cloathed with Honour and Majesty, Ps. 104, 1. Rev. 1, 7. But *Tarah* implies not only *Smelling*, (as I hinted before) but more generally *Sensation, or Perception by Sensation*, as appears from *Isai.* 11, 3. Where 'tis said of Christ: *He shall make him of quick understanding in the Fear of the Lord*; The Word is *baritho*, from the same Root with *Tarah*, and is rendred in the Margin: *Shall make him scent, or smell in the Fear of the Lord*; implying a quick and holy Perception, thro' pure internal Sensation: For as to his external Senses, 'tis negatively said in the same Verse: *He shall not judge after the Sight of his Eyes, neither reprove after the Hearing of his Ears.* So that in *Tarah* is infolded the pure Beginnings of Sensation; by which beyond outward Appearance, we may sometimes feel by a Touch of Life, the inward State of Souls; yea, Truth and Error, Good and Evil. The confirmed Habit of which, belongs not to little Children, but to those that are of full Age in the Regeneration, *Heb.* 5, 14. *Strong Meat belongeth to them, that are*

are of full Age, (or perfect) *who by Reason of Use* (or Habit) *have their Senses exercised to discern both Good and Evil.*

Verse 28th. *Departing from* Tarah, *they pitched in* MITHKAH.

The 25th Journey.

One While *Israel* was in *Marah*, that is, *Bitterness*; But now they come to *Mithkah* that is, *Sweetness*. The Root whence *Mithkah* is derived, *matack*, is sometimes attributed to natural Bodies, that are sweet in Taste, as Figgs, *Judg.* 9, 11. Sometimes to animal Enjoyments, that are called so by a Metaphor, as to the Sleep of a labouring Man, *Eccles.* 5, 12. To the stolen Pleasures of Love, *Prov.* 9, 17. Sometimes to rational intellectual Fruitions; so Counsel is called sweet, *Psal.* 55, 14. Wise and eloquent Speeches, *Prov.* 16, 21. The Judgments or Laws of God, which *David* saith *Psal.* 19, 10. are *sweeter than Honey, and the Honey-Comb.* So that *Mithkah* includes both sensible and intellectual Sweetness, by Communion with God derived into the Soul. This is twofold; 1st. That of Intellection, which comes thro' the Operation of the Understanding, by Hearing, Reading, Meditating, as Psal. 104, 34. *My Meditation of him shall be sweet.* 2dly. That spiritual Sensation, which thro' divers Mediums opens in the Soul. But sometimes without any Operation of the Thoughts, as a Mean to excite or receive it, coming and going more freely and occultly, as to the Causes, than the sudden Blasts of Wind, and fresh Gales of unconfined Air, John 3, 8. But 'tis oft awakened by hearing or reading the Scriptures, by which we know what *David* meant, when he cryed out, Psal. 119, 103. *How sweet are thy Words unto my Taste? Yea, sweeter than Honey to my Mouth*; which is an emphatical Description of divine Sensation, which the two Disciples enjoyed, going to *Emmaus*, thro' our Saviours'

Saviour's Discourse; for they said: *Did not our Heart burn within us, while he opened to us the Scriptures?* Luke 24, 32. There are many Degrees of this sweet Sensation higher and lower, more pleasingly sweet, and more strongly burning: But the most rich, divine, and highly Affecting is expressed by St. *Paul, Rom.* 5, 5. and called by him, *the Love of God shed abroad into the Heart by the Holy Ghost:* For this opens as to our Perception, in the Heart, with ineffable Sweetness, with a most profound Sensation of divine Pleasure; as tho' the Center of the Soul were penetrated by, and absorpt into the most sensible Contacts of the divine Nature: The Effects of which are as morally perfecting, as it self is divinely delightful. But it may be, few in the Wilderness-State know much of this last Mode of Sensation; 'tis a deep Gospel-Fruition, the Beginning of the new Wine of the Kingdom: But some Degrees of spiritual Sensation, by which we really taste that the Lord is gracious, and undoubtedly feel, that his Love (tho' but in it's preludious Effusions) is better than Wine; I say, some Degrees of this Sweetness are chiefly signified by *Mithkah*, and such as are greater and more deep than those, represented by *Tarah*, the last preceding Station.

Verse 29th. *Passing from* Mithkah, *they pitched in* HASHMONAH.

The 26th Journey.

Hashmonah signifies, *hasty Numbring, chaffy Numbring.* This is a Station the Church, or Souls in the Wilderness, cannot but sometimes pitch in; For in *Mithkah*, enjoying much sensible Consolation, much of divine Sweetness, thro' spiritual Sensation; and really feeling the joyous Powers of the World to come, how easy is it to believe the Time is come for such Enjoyments to spread? For the Spirit of *Elias, to restore all Things?* Matt. 17, 11. For *the Deliverer, to come out of Sion, and turn away the*

Ungodliness

Ungodlineſs from Jacob? Rom. 11, 26. Many or moſt that have been extricated from formal Deadneſs, and have followed God in the more interiour Ways of deep Self-Denial, have known ſomething of this State. They have been either tempted by, or fallen into this Miſtake of *haſty Numbring*, thro' their feeling, taſting and perceiving the living Virtues, and ſenſible Powers of the eternal World. And indeed we are all too apt to turn outwards, and look for great Things there, when we ſhould live within, and ſilently attend the internal Progreſs of the divine Kingdom. The Apoſtles were ſo affected with Chriſt's Reſurrection, and that moſt ſweet, and powerful Converſe they had with him after it, that they could not but unitedly aſk Him: *Lord! Wilt thou at this Time reſtore again the Kingdom to* Iſrael? Acts 1, 6. They were too much looking outward from that great Work, they were to attend upon God in, to prepare them for the Reception of the Holy Ghoſt. But not only the more ſpiritual Travellers, thro' great Fruitions, have been obnoxious to this *haſty Numbring*; but whole Churches and their Guides, in the Study of the Scriptures, and it's myſtic Numbers. Hence have followed the great Miſtakes about the Year, 1666, which too many prefixed for the Deſtruction of *Rome*, and it's Hierarchy: But certainly, ſome of the Scripture-Numbers, as to their Meaning and hiſtorical Application, are ſo much concealed from the Search of moſt Enquirers, that it may be juſtly eſteemed Raſhneſs, to pretend to unriddle them till the Events interpret them; or the Undertakers are well aſſured of a ſupernatural Aſſiſtance from Him, who is called *Dan.* 8, 13. *The wonderfull Numberer*, or *the Numberer of Secrets*, as 'tis well rendred in the Engliſh Margin: Even our Saviour Chriſt, who is ſtyled Iſa. 9, 6. *Wonderfull, Counſeller*, whoſe Check to his Diſciples may juſtly put a Stop to too curious and eager Enquiries of this Nature, who ſaith,

Acts

Acts 1, 7. *'Tis not for you to know the Times and Seasons, which the Father hath put in his own Power.* To conclude then, our too hasty prefixing Times and Seasons for God's signal Works, (which is implyed in *Hashmonah*) will prove according to the other Etymologie of the Word, but *chaffie Numbring*, that is, trifling, worthless, and unprofitable; a Work fit for the Fire, to be burnt up in the Day of the Lord.

Verse 30th. *They departed from* Hashmonah, *and encamped at* MOSEROTH.

The 27th Journey.

Moseroth signifies, *Bonds, Chastisements, Instructions*, see *Psal.* 94, 12. *Prov.* 29, 15. Here we are taught God's usual Method of rectifying our Mistakes, when from sensible Consolations, and enjoying the sweet Powers of the World to come, we conclude the Nearness of the great Things, which the Prophets have predicted; for such Mistakes are mostly rectified by Chastisements, God dispensing Afflictions, and measuring out Tribulations internal or external, to instruct us against precipitate Conclusions, *hasty Numbrings*, and fixing Times for God's great Deeds to the Church. For by Succession of Afflictions we shall be taught, such divine Sensations and internal Fruitions come for our particular Incouragement to press forward to the Mark, and for the Support of our Faith against Difficulties; and also to strengthen our weak Brethren in the Travels of Regeneration, and so to impower us, chearfully to discharge our whole Duties in those particular Spheres we move in. Further more by Chastisements God many Times convinceth, and so instructs those also, who from their earnest Study of the Scripture Prophesies and Numbers, have prefixed Times for the Appearance of God's great Works of Mercy and Judgment: We might instance in several, but we will only add, that having outlived the Times they

they prefixed, and not seeing that accomplisht they expected, there is no Question but they have known what it is, to travel from *Hashmonah* to *Moseroth*, from hasty and precipitate Numbring to the Corrections, and Chastisements of Disappointment, Shame and Sorrow; by which they cannot but be instructed to beware, for the future, of rash Determining of those Times, or *Seasons, which the Father hath put in his own Power*. Acts 1, 6.

Verse 31st. *Departing from* Moseroth, *they pitched in* Bene-Jagnakan.

The 28th Journey.

Bene-Jagnakan signifies *the Children of Jagnakan*, that is, *of Tribulation*, or great Affliction; for so *Jagnakan* signifieth from the Hebrew Root signifying, *to press or squeeze*, as a Cart is prest, that is heavy leaden, Amos. 2, 13. See also Ps. 55, 3. These Sons of *Jagnakan* descended from *Seir the Horite*, 1 Chron. 1, 38. 42. which *Seir* signifies *hairy*, *a Goat*, *a Satyr*, *a Devil*, and seems to be of the Stock of *Canaan*, Gen. 36, 20. 21. Now these *Horites* for their Impieties had been destroyed, and cast out of their Country, by the Children of *Esau*, as their Brethren the *Canaanites* were out of their Possessions by the *Israelites*, Deut. 2, 12. whose Removing from *Moseroth*, and Pitching in *Bene-Jagnakan*, (or amongst the Sons of *Tribulation*, or *great Pressure*) sheweth the Progress of the spiritual Travellers, from some Degrees of Correction to greater, from some Chastisements to deeper; as we need for our Conviction, Instruction and Melioration: God proportioning all this to our Necessities, ordering it for our Improvement; that we *may be Partakers of his Holiness*, Heb. 12, 10. *For, whom the Lord loveth, he chastens, and scourgeth every Son whom he receiveth.* Now the severe Corrections implyed in this Station, are designed particularly to instruct and arm us, against the Enormities of *hasty Numbring*.

ring. As 1st. Against concluding from our own Sensations, and powerful Perceptions of divine Goodness, that the same Things, and greater are at Hand to whole Churches or Nations. 2dly. Against Publishing our uncertain Conceptions upon the Scripture Numbers and Prophesies, so as to set down the very Year, and exact Time of their Accomplishment; for the Miscarriage in such Computations hath bred, & may still breed great Mischiefs. 3dly. Against too eagerly desiring, and too rashly believing the immediate Approach and Coming of the great Things of the divine Kingdom; I mean without us, as to those mighty Deeds, which are to be transacted upon the Stage of this World: For this may draw us too much outward, and make us neglect the inward Cross, Poverty of Spirit, and continued Self-Annihilation; to prevent which, and other Inconveniencies, divine Wisdom is pleased to lead the spiritual Travellers, when there is need, from *Hashmonah* to *Moseroth*, from *Moseroth* to *Bene-Jagnakan*, even from one Degree of instructing Correction to another: That so being gradually cleans'd thro' divine Chastisement, we may be own'd by him, according to that blessed Testimony, *Isa.* 48, 10. *Behold, I have refined thee but not for Silver; I have chosen thee in the Furnace of Affliction.*

Ver. 32. *Removing from* Bene-Jagnakan, *they encamped* in CHOR-HAGIDGAD.

The 29th Journey.

The vulgar Latin, and the 70 read here: *The Mountain of Gad Gad*, as though *Hor* were wrote with *He*, whereas the Hebrew and the Chaldee read it, with a *Cheth*, *Chor-Hagidgad*, as the *Interlineary* hath it; and so it signifieth, *the Hole, or narrow Passage of much Excision or great Cutting off*; for tho' *Chor* is commonly rendred an *Hole* or *Cave*, 1 Sam. 14, 11. Yet it sometimes signifieth a very *narrow Hole or Passage.* 2 Kings 12, 9. And in the Syriack,

riack, *the Eye of a Needle*, as Mat. 19, 24. Which speaks to us, a further Entrance thro' the strait Gate into the narrow Way, a true Growth in Mortification, habitual Self-denial, and constant Renuntiation of our own Wills: Which Improvement in the Work of the Cross in the great End of God's leading us, to encamp in *Bene-Jagnakan*, amidst sharp and straitning Afflictions; that so humbling our selves under God's mighty Hand, we may advance thence to *Chor-Hagidgad*, a more earnest Labour to enter in at the strait Gate, by putting off the Body of the Sins of the Flesh, by the Circumcision of Christ, Col. 2, 11. Yea, by rejecting and extirpating all known Defilements of Flesh, and Spirit, that we may perfect Holiness in the Fear of God. 2 Cor. 7, 1. And so be at Length fitted to get thro' that most strait Passage of the perfect Death into the Kingdom. *For no one can see God's Face and live*, Exod. 33, 20. *Nothing that defiles can enter in*, Rev. 21, 27. To conclude, *Chor-Hagidgad* doth also signify, *the narrow Passage of good Success*, which is not opposite to, but included in the former Signification; for the Excision and Mortifying of sinful Irregularities, is always attended with Happiness and good Success: 'Tis the true, tho' the strait and narrow Passage, into more Acquaintance with God, greater Victories over Sin, into paradisical Refreshments, and the fruitfull Irrorations of the holy Spirit: And so *Chor-Hagidgad*, which comes next to be considered.

Ver. 33d. *Leaving* Chor-gidgad, *they pitched in* JOTHBATHAH.

The 30th Journey.

Jothbathah signifies *good*, *Goodness*, and is derived from the *Hebrew jatabh*, or *tubh*, importing therefore *Good*, both natural and moral: And natural good Things being Types of spiritual, it signifieth by a Metaphor, *the good, pleasant, and sweet Blessing of the holy Spirit*, bountifully conferred

conferred on the inward Man. Where God promiseth to bring *Israel* into a good Land, (Exod. 3, 8.) the Hebrew Word rendred Good, is from the same Root; and indeed the natural Riches, and Conveniences of that Country, as Corn, Wine, Oyl, Honey, Figs, Mountains, Springs, Woods, temperate Air, pleasant Prospects. &c. were but figures and lively Representations of spiritual Blessings, and supernatural Consolations, that are reserved for them that love God and follow him fully. According to the preceding Interpretation, *Jothbathah* (Deut. 10, 7.) is described to be *a Land of Rivers of Water*, implying those fresh, strong, abundant Refreshments, with proportionable Fruitfulness, which follow the close Circumcision of Heart, the pressing into the strait Way of deep Self-abnegation, For the true and vivid Comforts of the holy Spirit come thro' and rise out of the constant Mortification of our own Wills: *For if we are planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection.* Rom. 6, 5. If in *Chorhagidgad* we seem to die, and whither by straitning the Flesh, and patiently bearing the Nails of the Cross, we shall in *Jothbathah*, have a Resurrection, taste and see that the Lord is good, and experimentally find that the Streams of Water in that Land, were but Emblems of that *River, the Streams whereof, make glad the City of God*, Psalm. 46, 4. Even of that holy Spirit, which carries divine joys and supernatural Refreshments thro' the whole Church, which in it's Fruition is the Saints *Jothbathah*, the Sum of all good Things, as our Saviour's Words import, Mat. 7, 11. compared with *Luke.* 11, 13. The Enlargments and pure Sensations of which blessed Spirit, whoever thro' the strait Gate of Mortification come to enjoy, they know the Land of *Jothbathah*, and cannot but cry out with the Psalmist: *O! How great is thy Goodness which thou hast laid up for them that fear thee? Which thou hast wrought for them that trust in thee, before the Sons of Men!* Psa. 31, 19.

Ver

Ver. 24. *Removing from* Jothbathah, *they encamped in* EBRONAH.

The 31st. Journey.

Ebronah signifies *Wrath, the Cloud of loud Crying, or of strong Intercession.* In the Wilderness State we must not be always in *Jothbathah*, the Flowings of Consolation, we must be content to pass to *Ebronah*, importing a Dispensation just opposite, even a Sense of Wrath and great Affliction, impelling us to loud and earnest Intercession; when the *Lord covereth* Sion *with a Cloud*, Lamen. 2, 1. and she cryeth out, and poureth forth her Soul in the greatest Contention of Prayer, as she is ver. 10. exhorted to do; in both which Places, the Prophet makes Use of those Hebrew Words, whence *Ebronah* (as signifying the Cloud of high and vehement Intercession) is derived. So that by it is denoted, the Dispensation of Crying aloud, yea, mightily to the Lord, from being overshadowed with a thick Cloud of Judgment: For *Ab* and *Abim* commonly signifie, the thick dark Clouds, in the last of which, that little Cloud is so named, that *Elijahs* Servant beheld from *Carmel* rising out of the Sea; by which, the Heavens (as with a powerful Ferment) were suddenly overspread with black Clouds, Wind & stormy Rain, 1 Kings. 18, 44. 45. In a Word, by this Station are signified such Pressures of Affliction, as force us to cry mightily to the Lord, yea, to lift up our Voices to him that dwelleth in the Heavens for Support and deliverance. And indeed, there are Times when the Cloud of Wrath doth so involve and straiten the Soul that it is, as it were, driven to strong vocal Intercession, as the Saints of Old have been. Thus *David* Psa. 69, 2. *I am weary of my Crying, my Throat is dryed, mine Eyes fail, while I wait for my God.* Thus *Heman the* Ezrahite, *Ps.* 88, 13. *To thee have I cryed, O Lord, and in the Morning shall my Prayer prevent thee.* This was also the Process of our Saviour whom *David*

David introduceth, *Pſ.* 22. ſaying: *My God, my God, why haſt thou forſaken me? Why art thou ſo far from my Salvation, and the Word of my Roaring?* Chriſt's humane Spirit (which after his loud Vociferation upon the Croſs, he commended into his Father's Hands, Luk. 23, 46.) might be that *Aijeleth, Haſſchachar*, or *Hind of the Morning*, which *David* prefixeth, as the Subject of the preceding Pſalm: For that Chriſt was intended and deſcribed there, is moſt apparent by ſeveral Paſſages in it; who not only upon the Croſs (but paſt queſtion oft before) had made Uſe of that kind of vehement oral Interceſſion, as *Heb.* 5, 7. implyeth, where 'tis aſſerted, that *in the Days of his Fleſh, he offer'd up Prayers and Interceſſions with ſtrong Crying, and Tears to him that was able to ſave him from Death.* Where 'tis expreſſed as an habitual Thing tranſacted in the Days of his Fleſh, not only in one Day, and one Part of the Day upon the Croſs. For the convenient Exerciſe of which Manner of Prayer, was Part of the Cauſe, he ſometimes retired into the Mountains a part, with but two or three, and continued one whole Night in it, Luk. 6, 12. And all this for our Incouragement, that we might pray and not faint, Luke 18, 1. for tho' Darkneſs may endure for a Night; yet Joy will come in the Morning.

But how comes it to paſs, that *Ebronah*, a dark and ſevere State of internal Affliction ſo ſoon follows *Jothbathah*, a ſtate like the good Land flowing with the Milk and Honey of ſenſible Conſolation? *Anſw.* 1. God in his Wiſdom doth ſo order it to keep us humble. 2 To judge, diſcover and deſtroy Self-hood, in ſpiritual Fruitions. 3. To teach us deep Reſignation in the beſt Enjoyments; even to poſſeſs, or part with them at his Will; that ſo at Length arriving at true Poverty of Spirit, we may be bleſt indeed, and fully enjoy the Kingdom of Heaven, *Matth.* 5, 3.

Ver. 35th. *Removing from* Ebronah *they encamped in* EZION-GABER.

The 32 Journey.

Ezion-Gaber, or *Ezion-Geber*, 1 *Kings*. 9, 26. was an Haven for Ships on the Shore of the Red Sea, in the Country of Edom, which Land afterward, was totally subdued by *David* (2 Sam. 8, 14.) and the *Israelites*; even as we are to vanquish, and keep under the earthly and animal Life figured by *Edom:* That so *the Life of Jesus, may be made manifest in our mortal Flesh*, 2 Cor. 4, 11. Now *Ezion-Geber* signifies, *prevailing Counsel, Counsel of Strength, or of the strong Man, strong one or mighty one* And tho' *Gaber*, all one with *Geber*, be rendred only *Man*, Psal. 18, 25. yet in the 2d. of *Sam.* 22, 29. a place Parallel, for *Gebar*, is *Gibbor, a Strong or Mighty one*; which is attributed to Christ, Isai, 9, 6. being there called, *El Gibbor, the strong God*; but Psal. 45, 3. by the same *Epithet* set alone, which we render *most mighty. Ezion-Geber* then imports, *Counsel of Strength, prevailing Counsel*, that of the strong Mighty one, even of Christ the strong God: The Counseller, as he is termed, Isai. 9, 6. *mighty to save*, Chap. 63, 1. who came to *save us from all Iniquity*, Tit. 2, 14. As a Mean to which we are to press after Perfection, even to *be perfect, as our Father which is in Heaven, is perfect*, Mat. 5, 48. which Command of labouring after Perfection, seems the chief Thing here intended. To a compliance with which in our Practice, we are so much incouraged and obliged by Christ's Words, Work's. Spirit and spotless Example. And this is the true Counsel of Strength that fortifieth against Sin, and all it's Assaults, representing it possible totally to vanquish it, *thro' Patience and the Blood of the Lamb*; *for if we confess our Sins, he is faithful and just, to forgive us our Sins. and to cleanse us from all Unrighteousness*. 1 John 1, 9. This is gradually accomplisht, as we are gradually impowered, to do all Things

Things thro' Christ that strengthneth us; for *he hath laid Help upon one that is mighty*, Psal. 89, 19. even upon Jesus, who is *able to save to the uttermost* (or to the supream Perfection, as in the Arabick) *all those, that come unto God by him*, Heb. 7, 25. and as willing to assist, as able to save all those, who adhere to this Counsel of Strength, or of the strong Man; that is, of him that is in the second Form of the true Regeneration, I mean such, as *John* calls Young Men, in Reference to their Vigour and Steddiness of Sight and Obedience; concerning whom he saith, 1 John. 2, 14. *I have written unto you, young Men, because ye are strong, & the Word of God abideth in you.* The Counsel to the little Children (in *Kadesh-Barnea* that is, in the *Holiness of the unstable Child*) is not to fear, (*Numb.* 14, 9.) but to be *strong in the Lord and the Power of his Might*, Ephes. 6, 10. *Not to continue Children in Understanding, but in Malice* (or all Evil) *to be Children, but in Understanding Men*, 1 Cor. 14, 20. and so to go on to Perfection, Heb. 6, 1. This is *Ezion-Geber*, *the Counsel of the strong or mighty one Jesus Christ*, and of the strong Man taught by him, who hath the Word of God abiding in him; with which, whoever so far complyeth as to follow God fully in whatever Dispensation, pressing towards Perfection, such are in the practical Station of *Ezion-Geber*, who will experience mighty Help and Strength, (in such a process) added to them by the Arm of the Lord.

And when they learn this Counsel, and a serious compliance with it, from severe Chastisements, from the Clouds of internal Wrath, lying on and sorely afflicting them; and from such Tribulation cry mightly to the Lord: Then I say, they pass from *Ebronah*, to *Ezion Geber*; they improve their Afflictions, and second their Cryes and vehement Intercessions with suitable Obedience, and Endeavours of Perfection.

But to proceed, it was in this Port of *Ezion-Geber*,

that *Solomon* built a Navy, (after the Conquest of *Edom*) to *fetch Gold from Ophir*, (1 Kings. 9, 26. 28.) with which, the Navy returned once in three Years, Chap. 10, 22.

Now *Solomon* represents here Christ in Spirit Psal. 72. who is the *Prince of Peace*, *our Peace*, Ephes. 4, 14. The Navy represents his Church, or some of the chief of them, whom he builds up in *Ezion-Geber*, in his Counsels of Strength, the Doctrines of, and Endeavours after Perfection. For *we are God's Building*, 1 Cor. 3, 9. compacted *for an Habitation of God thro' the Spirit*, Ephes. 2, 22. and this after *Edom*, the earthly Life, is mortified and subdued in us. These signal Persons, the worthies of the Kingdom, venture and forsake all for Heaven; are built for Christ's Service and the Churches Glory, even to procure and fetch down the great Blessing of the Spirit, the Love of God it's self; for the Disciples Fruition of which, Christ prayed *John* 17, 26. *that the Love wherewith thou hast loved me, may be in them, and I in them.* Now Charity being the chiefest Grace, and the Love of God, the highest spiritual Blessing, Gold doth most appositely set forth both of them, especially the last, that essential Love, of which chiefly Christ saith, Rev. 3, 18. *Come buy of me Gold tryed in the Fire, that thou mayst be rich.* The high Dispensation of Love is represented also by Gold, Revel. 21, 21. where 'tis said: *The Street of the City was pure Gold, as it were transparent Glass*; for to dwell in this City, is to enjoy the highest Dispensation, and that's divine Love; for God is Love, and *he that dwelleth in Love, dwelleth in God, and God in him*, 1 John 4, 16. Now whereas Gold was brought from *Ophir*, by this Navy but once in three Years, we are by it instructed, that whoever shall be so happy, as to bring or draw down the Love it self, that essential Treasure of the Holy Ghost, must have passed thro' the Three-fold Baptism of Father, Son and holy

Holy Spirit, which are distinctly mention'd, Matth. 28, 19. which Christ also hints, (Luke 13, 32. in saying: *The Third Day I shall be perfected*; which was fulfilled in his receiving the Holy Ghost, in fuller Measures after his Ascension, Acts. 2, 33. which he shed forth after it's Reception upon the Disciples, and so brought and conferred on them, the most pure Gold of the eternal World. for the Blessing, Honour and Enriching of his Church.

Now the Process is the same for all his Disciples; there's but one Way, and that very narrow to Life eternal, to real Perfection; now *he that is perfect, shall be as his Master*, or every one shall be perfected as his Master, (Luke. 6, 40.) as some read it. There is some Likeness, both in Sufferings and Glory. *He that overcomes, shall inherit all Things*, Rev. 21, 7. and so enjoy the Holy Ghost abiding with him, and in him for ever. But having sail'd to *Ophir* e're I was aware, I must for a while forget the Riches of that Country, and remind *Ezion-Geber* and poor *Israel's* Travelling on Foot, from thence to *Kadesh*.

Ver. 36th. *Removing then from* Ezion-Gaber, *they pitched in the Wilderness of* Tzin, *which is* KADESH.

The 33th Journey.

Tzin signifies, *a Thorn, a sharp Dart, Coldness, a Shield.* This was also called *Kadesh*, that is *Sanctification, Holiness.* The History of this Journey, compared with the Mystery included in it, will fully comprize and justifie all these Significations. As first, the Wilderness of the Thorn, or sharp Prickle or Dart; this might be a Place of Thornes, these frequently growing in such Deserts. However it was so in a metaphorical Sense, as the Word Thorn is used in Verse. 55. for it was a Place of Cares, sharp Tryals and Temptations. For (1.) here *Miriam* died and was buried, *Numb.* 20, 1. who was a Propheteſs, and reckoned by God himself, as one of their chief

Leaders, *Micah.* 6, 4. *I sent before thee,* Moses, Aaron *and* Miriam, (2.) They here wanted Water and other Conveniences, there being none for the People nor their Cattle, Ver. 2. 4. which made them say, Ver. 5. *Why have ye made us to come up out of* Egypt *into this Evil Place*; (The Vulgar and Chaldee, *this worst Place,*) *it is no Place of Seed, or of Figs, or Vines, or of Pomegranates, neither is there any Water to Drink.* (3.) Here God threatned that *Moses* and *Aaron,* who had so long travelled with, and lead them and their Fathers, should not bring them into the good Land Ver. 12. which could not (at first) but be a sore Tryal to them. (4) Here they had a sharp, and strong Temptation (thro' Thirst) to murmur and rebel, which they partly complyed with, for *they gathered themselves together* (as their Fathers before them had done) against *Moses,* and against *Aaron,* Ver. 2. Now this Spirit of Murmuring and Impatience, was a Thorn, by Satan injected into their Flesh, that is, into the unmortified Part of their Will, a sharp and fiery Dart of the Devil, shot against them in their Wants, to wound them with Discontent, to weaken their Obedience, and make them grieve the good Spirit of God: So that in a Metaphorical Sense, this Place might appositely be called the Wilderness of *Tzin,* that is, of the Thorn, sharp Prickle or Dart; the fiery Beams of the Sun there scorching and tormenting them with Thirst, being outward and lively Figures of those internal fiery Darts, with which, their Minds were wounded and afflicted.

But besides these, *Tzin* signifies, *Cold, Coolness, a Shield,* and may (as appears by *Tzinnah,* a Word from the same Root, Prov. 25, 13) signifie Refreshing, Cold or Coolness such as Snow, or wholesome Liquors kept in Snow, afford in the Time of Harvest. And in this Sense it might be called: The Wilderness of Cold, refreshing Cold; by reason of that large Stream of cooling Water, which miraculously gushed out of the Rock, of which the

the whole Congregation and their Cattle drank: Which could not but wonderfully refresh and cool them, besides other Ways of Refrigeration, for which they might make Use of it; as washing in it, sprinkling with it, &c. Which leads me to the last Signification of *Tzin*, as it may be rendred, *a Shield*, or *Buckler*; for as this Water by drinking it, sprinkling and washing in it, proved a Shield or defence against the scorching Beams of the Sun, and their Effects, extream Heat, Faintness and Drowth: So the Shield of Faith excited in them, by this miraculous Water, conduced to quench those fiery Darts of the Devil, by which they were then annoyed, even Irresignation, murmuring and Dispositions to rebel.

And Some judge, that in that unusual Expression of a Shield's Quenching fiery Darts, Eph. 6, 16. St. *Paul* alludes to the Hebrew *Tzinnah*, a Shield or Buckler, which cometh from *tzanan*, signifying *to cool*, as knowing that strong Temptations do oft (thro' the Working of our Thoughts) inflame the very Blood and Spirits; and that the Exercise of Faith doth repel them, and their fiery Operations on Soul and Body. But to proceed; this Wilderness was also called: The Wilderness of *Tzin*, that is *Kadesh*, Ver. 36. which was a City and Country on the South Borders of *Edom*, Numb. 20, 16. Now *Kadesh* signifieth, *Sanctification*, and the Reason is given Ver. 13 why it so signifieth here, *because* Israel *there strove with the Lord, and he was sanctified in them*; that is, by the miraculous Effusion of Waters he quenched their Unbelief and Murmuring; excited in them holy and reverent Sentiments of his great Name and Attributes; he vindicated his Power, in working so great and sudden a Miracle; his Mercy, in pardoning their Murmurings, and rebellious Inclinations; his great Goodness and Bounty, in affording such Abundance of Water, when they were in so great Drowth and Necessity; his Truth in preserving them alive, notwithstanding

ing their Sins and Straits, in Order to his Promise of conferring on them the good Land; his Justice in appearing so severe to *Moses* and *Aaron*, as solemnly to profess, they should not bring the People into the promised Land, Ver. 20. and that only for some sudden Acts of Unbelief and Rashness, meerly occasioned by the Peoples Rebellion; *for it went ill with* Moses, *for their Sakes*, Psal. 106, 32. But now as to the spiritual Sense and Improvement of all this, we are taught by it, after our Strengthnings in *Ezion-Geber*, in adhering practically to the Counsel of Perfection; not to wonder at new and deep Tryals in the Wilderness of *Tzin*: For we must be made perfect thro' Sufferings, as our Saviour was, who (after his new Quickning and Confirmation, by the Descent of the Spirit, as soon as baptized by *John*) was led into the Wilderness to be tempted of the Devil: So we after our Vivifications and Encouragements in the former Station, may be brought into great and severe Tryals and Temptations in *Tzin*, such as St. *Paul* expresseth, *by a Thorn in the Flesh*, 2 Cor. 12, 7. *the fiery Darts of the Devil*, Eph. 6, 16. even fierce Incitements to Irresignation, Murmuring, spiritual Rebellion, thro' the Withdrawment of all sensible and intellectual Consolations, all external and internal Refreshment; as here, they had no Water for them, nor their Cattle, *Num.* 20, 4. Now in such a State, we are most seriously to learn Resignation, to labour after Annihilation of Will, that we may escape *Israel's* Sin and rebellious Murmurings, which *was written for our Instruction, that we should not lust and murmur, as they did.* 1 Cor. 10, 6. nor *think it strange, concerning the fiery* Tryal, *which is to try us*; 1 Pet. 4, 12. (or concerning that Burning within us, that is befallen us for a Tryal, as in the Greek) but endeavour Contentation, in as much as we are made Partakers of Christ's Sufferings, which will soon lead us into those spiritual Refreshments, (the better Part of *Tzin*) figured by the abundant

bundant Waters, which there gushed out of the Rock, nd so that Promise will be fulfilled: *I will pour Water upon him that is thirsty, and Floods upon the dry Ground, I will pour my Spirit upon thy Seed, and my Blessing upon thy Off-spring*, Isa. 44, 3. This divine River will quench our Thirst, cool those preternatural Heats, that are excited by Satan's Incursions, and so become a Shield and Protection to us, in raising our Faith and Belief, that God is good, and that his Mercy endureth for ever. Yea, by the Interchanges in this Station, we shall be convinced that God is an holy God, and will be sanctified in all that draw near him, not sparing Sin in the best; as here, he did not, in *Moses* and *Aaron*, whose Defect of sanctifying him thro' some Unbelief, he openly and severely reproves, Numb. 20, 12. So that this Station may be fitly called *Kadesh*, *Holiness*; God doing so much in it, for the sanctifying his great Name, and for the Procuring of Reverence, towards the great Attributes of his Love and Justice, the last of which, he was pleas'd here to signalize by threatning Dissolution to *Moses* and *Aaron*, before *Israel's* Possessing the Land of Promise; which in a Mystery shewed, that the Law makes nothing perfect: And that, that Dispensation in the Letter, or Spirit of it, cannot bring us to Rest, or fully save us from our Sins; which must be done by *Joshua*, that is *Jesus*, the great Minister of Grace and Love, *who gave himself for us, that he might redeem us from all Iniquity*, Tit. 2, 14.

If it be enquired, what Difference there is betwixt this Station, and that of *Rephidim* in their spiritual Import: I answer, that in some Particulars they much agree, but differ in others. As 1st. The Subjects of that Temptation of *Rephidim* were not the same; they were the Fathers of these, and now most of them dead, as God threatned, *Deut.* 2, 14. Now the Station of these here, (who were in the fortieth and last Year of their Pilgrimage) implyeth the Soul under a different Dispensation

station, from that of *Rephidim*, under a further Progress and nearer Perfection. 2dly. It implyeth a somewhat deeper State of Temptation, by Depriving of all sensible and intellectual Comfort; for Ver. 5. 'tis called, *this evil Place*: Which three Words have in the Hebrew, three emphatical Articles, therefore well rendred by the Vulgar: *Locum istum pessimum, this worst Place*, representing the most severe State of Tryal and Probation. The Truth is, the higher we rise, and the further we proceed, the deeper and more piercing are our Temptations, being proportion'd to our Strength and Growth. 3dly. The Subjects of this Station, though they murmured in their Tryal, yet they were not wholly so exorbitant under it, as their Fathers at *Rephidim*; For *Moses* said of them, *Exod.* 17, 14. *They be almost ready to stone me*, and they themselves so far tempted God (*Ver.* 7.) as to ask: *Is the Lord among st us or not?* Therefore God called that Place both *Massah* and *Meribah*, that is Temptation and Strife, *Exod.* 17, 7. Whereas this in *Num.* 20, 13. was only called *Meribah*, *Strife*, all which expressly sheweth the different Strength of the spiritual Travellers to bear their Tryals, in journeying towards Perfection. They in *Rephidim* the 11 Mansion, have not equal Patience and Resignation with those in *Tzin*, that is *Kadesh*. But the Enormities of *Israel* here, as they were a Reproach to themselves, so a Warning to us, *not to tempt Christ, as some of them did.* 1 *Cor.* 10, 9. But rather to *humble our selves under the mighty Hand of God, to follow the Lamb, wheresoever he goes*, to be more pleas'd with him in the Valley of the Shadow of Death, or the scorching Desert of *Tzin*, than without him *in the Plain, or among the Palm-Trees of Jericho.* Deut. 34, 3.

Ver. 37th. *Removing from* Kadesh *they encamped in* Mount Hor, *in the Edge of the Land of* Edom.

The 34th Journey.

Into this Mountain *Aaron* ascended by God's Com-

mand, and there died in the 123 Year of his Age, and in the 40 from their coming out of *Egypt*; I say he died, and that upon the 1st. Day of the fifth Month, which was about the Middle of our *July*, according to some upon the 19th Day; as *Miriam* his Sister had expired in the first Month of the same Year, at *Kadesh*, the immediately preceding Station. *Numb.* 20, 1 Here it was also that *Moses* by God's Appointment stript *Aaron* of his Priestly Garments just before he died, and invested *Eleazar* with them. *Numb.* 20, 28. Now the Death of *Aaron* signified the Passing away of the *Levitical* Priesthood, *for the Wickedness and Unprofitableness thereof*; *Heb.* 7, 18. as the Investiture of *Eleazar*, the Rising of another Priest, even *Christ*, *who was not made after the Law of a carnal Commandment*; *but after the Power of an endless Life. Heb.* 7, 16. And that *Eleazar* was in this a Type of Christ, is confirmed by his Name which signifies: *The Help of God*, or *of the strong God*: For of Christ 'tis said: *Thou hast laid Help upon One that is mighty*, Psal. 89, 19. even *mighty to save.* Isa. 63, 1. That *Horn of Salvation*, who came *to save us from our Enemies, and from the Hands of all that hate us.* Luke 1, 69. 71. But now to come to the inward Work; Mount *Hor* signifies, *the Mount of Conception, Pregnation, or bringing forth.* Here the *great Mystery of Christ in us* is represented, even his spiritual Conception in our Hearts, which for that End, must be overshadowed by the holy Spirit, that so Christ may be formed in us; on which Account St. *Paul* travelled for the *Galatians* Chap. 4, 19. *My little Children! Of whom I travel in Birth again, untill Christ be formed in you.* Now this divine Conception and Forming of Christ is truly figured here, by *Eleazar's* Appearance, and Influence with *Aaron's* Garments; for the Death of *Aaron* represents the Expiring or Ceasing of the Teaching, Light and Ministry of the Law, or first Dispensation, as to it's Rule and Supremacy in us: The Rising and Cloathing

Cloathing of *Eleazar* by *Moſes*, the Quickning, Strengthning, Authorizing and Adorning the immortal Seed, *Chriſt in us*, by the Father's Influence, Virtue and Power, to become ſupream in guiding and feeding the Soul, in diſpenſing Light and Life to it: By which we know Chriſt to be *Emanuel, the ſtrong God with us*, a pure Spring of meek Light, ſweet Life, unſelfiſh Love and divine Senſation; working in us Humility, Meekneſs, Patience, Charity, even to love our Enemies, and bleſs thoſe that curſe us. Theſe are the natural Emanations from his pure Fountain, this living Principle of Goſpel, Mercy and Goodneſs; from which we receive conſtant Supports, and Help in the Time of Need.

But this Diſpenſation is not fully manifeſted, nor exerciſeth it's full Power in the Soul, till *Moſes*'s Death, or till his Delivering up the Government to *Joſhua*; tho' in *Eleazar* it begins to appear and diſplay it ſelf. But as the Church or ſpiritual Traveller hath ſeldom any ſignal Mercy without ſome great Tryal before, or after it; (Heb. 10, 32.) So upon *Eleazar's* Riſing in the Prieſthood, King *Arad* or the King of *Arad*, the *Canaanite*, came out againſt *Iſrael*, fought with them, and took ſome of them Priſoners, *Numb.* 21, 1. But *Iſrael* making a Vow, and praying to the Lord, He delivered the *Canaanites* into their Hands, and they obtain'd a ſignal Victory over them.

Now as to the myſtical Senſe, King *Arad* types out the Devil; whether we render it as in the Engliſh; for *Arad* ſignifies a wild *Aſs*, or after the Syriack, a *Dragon*. But if we render it: *King of Arad*, as 'tis in the Chaldee Paraphraſe, and Joſh. 12, 14. it amounts to the ſame Thing: For the Devil is the King of all that are ſelf-will'd and obſtinate, that remain in their wild unbroken Nature, whether they are Spirits or Men. *He is King of all the Children of Pride*, Job. 41, 34. *The Spirit that worketh in the Children of Diſobedience*, (Eph. 2, 2.)

who

ho are compared to *the wild Asses of the Desert*, Job. 4, 5. Now no sooner is *Eleazar*, *God's Help*, *Christ in s*, risen in any new Degree, or Power and Light, to uide us, beat down Sin, and afford us fresh Consola- ons; but *Herod* is ready to slay this Birth: The De- il assaults us with new Affliction and Temptation, to aise Unbelief and Despondency of Mind, and to stop hat pure Spring of Gospel-Virtue and Consolation, hat hath been newly opened for our Support. But cry- ng to the Lord, and vowing to spare none of the *Canaa- ites*, nor their Cities, (that is, no Lusts, Spirits of Temp- ation, or Works of the Devil) under such Resolution nd Intercession, we shall stand in the evil Day, the De- vil will flee from us, and the God of all Peace *will at Length tread Satan under our Feet*; Rom. 16, 20. and our spiritual Enemies we shall pursue, even to *Hormah*, *ut- ter Destruction.* Numb. 21, 3.

Ver. 41st. *And departing from* Chor, *they pitched in* Zalmonah.

The 35th Journey.

Zalmonah signifies *an Image*, *spiritual or corporal*, also *the Place of an Image or a prepared Image*; so called from the *brazen Serpent*, or Image, which God in this Place commanded *Moses* to make and erect, *Numb.* 21, 8. 9. deriving it's Name from that very Root *Tzelem* an I- mage, which (*Dan.* 2, 31.) is applyed to that great one *Nebucadnezzar* saw in his Sleep, and to that of Gold, he caused to be made, and erected in the Plain of *Dura*, Chap. 3, 1. The Occasion of making this, was *God's Sending fiery Serpents amongst them*, for their Murmur- ing by Reason of the Difficulty of the Way, *Num.* 21, 4. and their Want of Bread and Water, (Ver. 5.) for which Sin, the Serpents by Biting infused their Venom, and so many died. These Serpents in the Hebrew are named *Seraphim*, that is *Burners*, Ver. 6. and were either

fallen *Seraphim*, (that is lapsed Angels) appearing in the Form of Serpents, or real Serpents of the Wilderness, possessed and acted by these evil Angels, thro' a divine Dispose: For of such, God sometimes makes Use to punish for Sin, and to execute Wrath, as he did in *Egypt*, when he *sent evil Angels among st them.* Ps. 78, 49.

But *Israel* repenting of their Sin, and begging *Moses* to intercede for them, the Lord commanded him to make a fiery Serpent, (that is *Saraph*, the Singular of *Seraphim*) and set it upon a Pole, (or erect it for a Sign or Ensign) that whoever was bitten, by looking on it, might live, that is, be heal'd, *ver.* 8. Which *Moses* performing, the Event was answerable; for the wounded, by beholding the brazen Serpent, were restor'd to Health; but not by any Virtue in the Image: For Brass naturally hurts those that are bitten of Serpents; as *Grotius*, *Paulus Fagius*, and Others observe: But by divine Influence and Appointment, sanctifying the most unlike Means, the more to illustrate the Power of God; as he afterward did salt, (which of it self, produceth Barrenness) to heal the Spring and make the barren Soil Fruitful, 2 *Kings* 2, 21. Both of which Symbols, in their wonderful Effects, were lively Figures of Christ crucified, the true Salt of the Earth, the only Healer and Saviour of his People. *For as* Moses *lift up the Serpent in the Wilderness, even so must the Son of Man be lifted up, that whoever believeth in him, should not perish, but have everlasting Life*, saith our Saviour, *John* 3, 14. 15. Now there were none lived, but they that repenting, beheld the Brazen Serpent, the Symbol of Mercy: So none can be saved from their Sins, and the Wrath to come, but they that humbling themselves, turn from Sin, and believe in Christ crucified. The Aspect of Faith draws healing Virtue, *Zach.* 12, 10. *They shall look upon me whom they have pierced.* The Serpent of Brass seem'd an unlikely and prepostrous Mean, to heal a Multitude of

of wounded dying Persons: So Christ crucified, lifted up in the Gospel, and daily conformed to in his Death; became, and is still to the *Jews a stumbling Block, and to the* Greeks *Foolishness, but to them that are called, both* Jews *and* Greeks, *Christ the Power of God, and the Wisdom of God* Ver. 24. the Wisdom,, to enlighten; the Power, to sanctifie, quicken, and redeem from Wrath, and so to heal those Wounds of Sin, and Punishment in Man's Nature, which the great Dragon, that Old Serpent hath made.

But now as to the internal Work, and the more particular Application of this History. As we travel in our spiritual Progress from Mount *Hor*, where *Eleazar* or *Christ in us*, begins to appear in the Gospel-Dispensation of essential Grace and Truth: As we compass the Land of *Edom*, being not permitted the Conveniences of it, that is, the Fruition of the Earthly animal Life, for such a Diversion as others make it, being called wholly to attend upon the Fountain of Life within: We providentially meet with deep Tryals, as *Israel* here complain they did, having neither Bread nor Water; all Consolation being for a while suspended, that we may learn to live by an abstracted Faith, in absolute Resignation, as knowing Christ our Helper is near us, yea, in us, who retires to try, not wholly to desert us; when we may say with St. *Paul*: *We are perplexed, but not altogether without help; cast down, but not destroyed;* 2 Cor. 4, 8. 9. because Christ in us, is the Hope of Glory, and the Rock of our Salvation; to whose Withdrawment we must resign and be patient till he appears; by which we shall escape both the Sin and Punishment of *Israel*, in this Place. The History of which, is left upon Record for our Instruction, that we may not tempt Christ as some of them did, and were destroyed of Serpents; so that there is no Necessity for us to fall into their Irresignation, and Murmurings, being gradually able to do all Things, thro'

Christ that strengthneth us. But if any of us should grow weary of the Cross, and so far comply with the unmortified Part, as to murmur against the Leadings and Conduct of divine Wisdom, we must expect severe Chastisements, greater than before, as Sinning against more Grace and Mercy: Christ the true *Eleazar*, being risen in a fresh Dispensation of Grace, Love and seasonable Help: Having before been corrected with Whips, we must now expect to have the Angels of Satan, fiery flying Serpents let out upon us, to sting, vex, and torment our Souls, with the fiery Dart of Temptation; or to smite and afflict our Bodies with acute, severe and mortal Diseases. And this is to be judged of God, by the Neglect of judging ourselves; but when we are so judged, we are chastned of the Lord, that we might not be condemned with the World, but thro' it, be partakers of his Holiness, Heb. 12, 10. For the Design of Heaven in such Tryals is, that we may repent and utterly renounce our own Wills; that feeling the Misery which Sin and Self-love bring upon us, we may turn to Jesus, contemplate him whom we have pierced; view him by Faith, as the Image of the invisible God, *Col.* 1, 15. the Antitype of the Brazen Serpent, in, or according to which we are created, Gen. 1, 27. (where the Word *Tzelem* is used) into which also, by the New-Birth we are renovated, and that from Glory to Glory, 2 Cor. 3, 18. And so we *put on the Lord Jesus Christ*, Rom. 13, 14. receive healing Virtue from him, who heals our Back-slidings, and loves us freely, *Hosea* 14, 4. and expresseth that Love, by *washing us from our Sins in his own Blood*, Rev. 1. 5. which he feelingly sprinkleth on the Soul and Conscience, and which by degrees purgeth them from all Sin, creating true Peace, and Joy in Believing. So that, as he that had been bitten by a Serpent, by beholding the brazen Serpent lived; so he, who being sensible of his spiritual Wounds *believeth on the Son*,

Son, hath everlasting Life, and shall not come into Condemnation, but is passed from Death to Life. John. 3, 36. c. 5, 24. For Christ being come to dwell in the Heart by Faith, becomes there a Fountain of Water bubling up into everlasting Life; an healing Spring extinguishing the Soul's Thirst, removing it's Dolours and spiritual Burnings, affording divine Coolings and grateful Refreshments to the whole Man. This is the true Effect of sincere Repentance for Murmuring, and of contemplating Christ crucified in constant Submission to his gracious Scepter, which we find to be the Power of God to Salvation; a Banner lifted up, and displayed against all our internal Enemies; a prepared Shadow, (as *Zalmonah* also imports) into which we retiring by Resignation and true Faith, are happily protected from the scorching Sun-Beams, the fiery Darts of the howling Wilderness. And so come to witness, that Prophesie of the *Messiah* truly fulfilled in, and to our Souls: *A Man shall be an hiding Place from the Wind, and a Covert from the Tempest, as Rivers of Water in a dry Place, as the Shadow of a great Rock in a weary Land,* Isai. 32, 2.

But to draw towards a Conclusion. Why was Christ here represented by a brazen Serpent? *Answ.* 1st. To signifiy, that as this, had not the Form nor the Poyson of a Serpent; so Christ came *in the likeness of sinful Flesh,* Rom. 8, 3. tho' really without Sin. *2dly.* To express his mean Condition in the Flesh, who made himself of no Reputation, took upon him the Form of a Servant, and so in that State was more fitly resembled by Brass, than by Silver, Gold, or any other more rich Substance. *3dly.* To exhibit his great Reproach upon the Cross and unparallel'd Humility, in submitting to the vilest Sufferings of sinful Men, on which Account *David,* in Figure of him cryeth out, Ps. 22, 6. *I am a Worm and no Man, a Reproach of Men, and despised of the People;* reputed as bad as a Serpent, even a Magician, a Worker of Miracles

by Union with the Dragon, the old Serpent the Prince of Devils. *4thly* To represent the great Wisdom and Prudence of our Saviour, who in that excelled, and really outwitted the old Serpent, and in his Strife with him truly fulfilled what was propheſied of him, Isa. 52, 13. *Behold my Servant ſhall deal prudently*; which he acted to the full, and ſo was crowned with Victory. *Col.* 2, 15. *5thly.* He was represented by this Serpent (or Saraph) of Brass, to shew his great Strength in resisting Evil, bearing his Father's Wrath, and not sinking under the Burden, who being as well the Power, as the Wisdom of God, might be properly resembled by the Firmness of Brass, as to the first; as he was by the Figure of it, in the last; especially considering, that as Serpents are made an Emblem of Wisdom, Mat. 10, 16. so is Brass of Strength, by Reason of it's firm Contexture *Job.* 40, 48. *6thly.* To Take off the People from too much affecting or superstitiously admiring either the Form, or Matter of it: The Form, being that of an affrightning odious Creature, for so a Serpent is; the Matter of Brass, which as I before expressed, is noxious to those who are bit by Serpents; yea the very Aspect of it if heated, (as it must be in that scorching Desert) as the Hebrew Doctors assert. By which Properties of this Symbol, naturally opposite to sanative Operations, the Lord most wisely provided against the Abuse of this Image, by Superstition; to which the Israelites were much addicted; as we see by their worshipping the golden Calf, their many other Idolatries, and by their burning Incense to this very Serpent. 2 Kings. 18, 4.

The miraculous Cures of which (wrought in *Zalmonah*) being heard of, and celebrated in neighbouring Countries, might give Occasion, if not to the first making, yet to the multiplying and more highly prizing Talismanical Figures in the Oriental Nations; see 1 *Sam.* 6, 5. But having remain'd too long in *Zalmonah*, let us proceed to the next Station. Ver.

Ver. 42*d*. *Removing from* Zalmonah, *they pitched in* PHUNON.

The 36th Journey.

This Place may be called *Phunon*, *Phinon*. In the Greek *Phino*. In the Syriack *Phinun*, or *Phinon*, as the Latin Version hath it, so the Samaritan, *Phinon*, or *Phinan*, as in the Latin Translation. It seems the same Place with *Fenon* (called also *Phinon*, and *Phennen*) mentioned by *Hierom* in his Hebrew Places, and in *Eusеb*. History Luke 8, 13. Being situate in *Idumea*, a Place famous for Brass-Mines, whence the Metal for making the brazen Serpent might be taken, as some judge: It being not far from *Zalmonah*. And for these two Stations, (the Names of which are omitted Numb. 21.) We have there recorded but that one History of the brazen Serpent, and it's miraculous healing the wounded *Israelites*; to shew that this Image was erected in *Phunon* also, for the same End, that is, to assist *Israel* against the continuing Persecution of these Burning Serpents, which is confirmed also by the Name of this Place *Phunon*, or *Phinon*, which signifieth, (1) *Great Doubting, Amazement, or Distraction of Mind.* (2.) *The Face of the Son, or beholding, or looking upon the Son.* The 1st of these Interpretations respects the Trouble and Distraction of the Mind, the Amazement and Despair of Life, many of them might here be under, from the Terror, Biting, and infused Venom of the fiery Serpents The 2*d*. may import their looking towards, and beholding the brazen Serpent for Healing, which was the Figure of the Son of Man; *for as* Moses *lift up the Serpent in the Wilderness, so was the Son of Man to be lifted up*, &c. John. 3, 14. 15. Now in the internal Work and Mystery, this exhibits the renewed Onsets of the great Dragon, the old Serpent, against the fresh discoveries of Christ in us, affording the healing Balsam of his Love and gracious Virtue. For always greater manifestations of Christ in us are attended,

tended, with fresh and great Oppositions whilst in the Wilderness, which being now not far from it's End, in the Dispensation of the Father, the Dragon assaults us with great Fury, as knowing he hath but a short Time; God permitting him *to sift us as Wheat*, Luke. 22, 31, raising inward Tempests so far, as to involve us in amazing Doubts, concerning God's present Dealings, and what will be the Issue of them; when the Soul cryeth out, *thy Wrath lieth hard on me*, and *thou hast afflicted me with all thy Waves*, Psal. 88, 7. when we find most strange Fluctuations of our imagination, Satan impressing upon our animal Spirits unimagin'd Disorder and tumultuous Motions, by which we find him, to be *the Prince of the Power of the Air*, and also the great red or fiery Dragon, against whose Incursions we need such Premonition, as we find given, 1 *Pet.* 4, 2. *Beloved, think it not strange, concerning the fiery Tryal*, or as in the Greek, *wonder not, be not surprized concerning the burning within, you, Illa in vobis Ignitione.* Interlin: Importing such powerful inward Burnings, thro' the strong and vigorous Oppositions of Satan, that might easily reduce them to great Doubtings and Consternation, were they not fore-arm'd by seasonable Warnings. And whoever have passed thro' these Stations of the inward Wilderness, will sometimes find such strange Internal-burnings and Afflictions, like that of the Stinging of Scorpions, that they will easily apprehend the Mystery of *Zalmonah* and *Phunon;* the last of which, as it signifieth Consternation and Despair, (as the future Tense doth, Psal. 88, 15. rendred by the *Greek exaporaethaenai*) imports, the most severe Tribulations upon Soul or Body, or both, when we are reduced to Despair of Life, as some of *Israel*, when bitten by the *lethiferous* Serpents; and as St. *Paul*, when he asserts: We were pressed out of Measure, above Strength; insomuch, that we despaired even of Life, where *Exaporaethaenai* is also made Use of.

of. So that *Phunon* imports, that most pressing State of Tribulation, that Extremity of Affliction in Body and Soul, or both, which sometimes divine Providence brings upon us. The Design of which, St. *Paul* expressly sheweth, 2 Cor. 1, 9. *We had the Sentence of Death in our selves, that we should not trust in our selves, but in God who raiseth the dead.*

Which leads me to the 2*d.* Signification of *Phunon*, ver. 2. *the Face of the Son, the looking upon, or beholding of the Son*; to whom we fly, as despairing of any other Assistance, as believing him the Resurrection and the Life, the only true Physician of Soul and Body; and that there is Salvation in no other Name under Heaven given in Men, *en Anthropois*, or amongst them, by, which we must be saved. Whose Name (under the the Wounds of Temptation) we find to be, like Ointment poured forth, Cant. 1, 2. which makes us love him, as the Balm of *Gilead*, the Elixir of Souls, the Tree of Life within; from whom must proceed the Cure and Restoration of Soul and Body: *He being that living Stone, which first rectifies and transmutes the Soul, and after that the Body; which being fixed in the Heart) and, turned to by the Will, spreads it's Virtue into all our Faculties; being Light to our Understanding, Life and Love to our Wills, Purity and Rectitude to our Affections, Sweetness and Pleasure to our internal Senses, delivering them from the Stings, and violent Impressions of Satan*, that fiery flying Serpent, whose Wounds and Bruises, the Mediator will at length quite remove from Soul and Body; for *he will transform* (*metaschæmatizei*) *our vile Body, that it may be fashioned like unto his glorious Body, according to that Inworking, whereby he is able, even to subdue all Things to himself*; Phil. 3, 21. for he hath promised: *I will never leave thee, nor forsake thee*, Heb. 13, 5. but will do for us, as he did for *Israel*, whom he brought out of the Land of *Egypt*, the House of Bondage, and led them thro' the great and

terrible Wilderneſs, wherein were fiery Serpents and Scorpions, and Drought, where there was no Water. And all this that he *might humble them, and prove them, and do them good at the latter End*; Deut. 8, 14. 15. 16. for *mark the perfect Man, and behold the upright*; *for the End of that Man is Peace.* Pſ. 37, 37. But before that Day comes, he muſt be content, with journeying *Iſrael* to travel from *Phunon* to *Oboth*, which comes next to be conſidered.

Ver. 43d, *And departing from* Phunon, *they encamped in* OBOTH.

The 37th. Journey.

Oboth may ſignifie *Inchantments, Magicians, thoſe that have familiar Spirits*, Levit. 18, 31. *and give Anſwers for them*; *alſo Spirits of Divination, familiar Spirits themſelves, Devils*, 1 Sam. 28. 7, 8.

The hiſtorical Reaſon of this Name is not here aſſigned, and they were not yet come to the Plains of *Moab*, where *Balak* excited *Balaam*, that great Sorcerer to curſe, and ſo deſtroy *Iſrael* by diabolical Magick. *Numb.* 22. 6, 12. But this *Oboth* may (1) ſignifie a State of Temptation, when ſome of God's People under Straits, may be ſollicited by thoſe that pretend to curious Arts; (but really exerciſe Charms or Sorcery, as a great Critick renders *Perierga* Acts. 19, 19.) I ſay, ſollicited by ſuch, to know of them future Events, and hearken to their Predictions, which is utterly unlawful, Levit. 19, 31. and c. 20, 6. This was one of *Saul's* great Sins, for which the Lord cut him off, 1 Chron. 10, 13. (2.) It may import a State, when the Spirits, evil Genii or Angels, that are wont to act ſuch Pythonical Deceivers, are permitted to try us by falſe Repreſentations, and uncertain Voices of Things to come, and that either in Sleep or awake. Therefore, *we are not to believe every Spirit, but try the Spirits, whether they are of God*; 1 John.

4.

4, 1. and if by such Impressions, Terrours are excited in us, we are to pray against them, labour to slight them and firmly to adhere to God's Will, and his Revelations in the holy Scripture. The having too much Will, Curiosity and Desire to know Things to come, may expose some, the more to Illusions, from such Spirits which may be implyed in *Oboth*, as representing (by another Derivation) the Hebrew Root, which signifies, to will and desire. Therefore we must endeavour Resignation and Annihilation of Will, as to the Knowledge of all future Things, as a Mean to be preserved from the Dangers of *Oboth*. But if in searching the Scriptures, and waiting in silent Meditation on God, he will discover any Thing by his holy and good Spirit, we are to bless him and be thankful, for such Things have been and may be, it being one Office of the blessed Spirit, to shew us Things that shall be hereafter; he shall shew you Things to come, *taerchomena* Things coming. Joh. 16, 13.

(3.) This may exhibit a State of the Church, or some Part of it tempted by, or actually under a three-fold Inchantment, from the mediate Influence of the fallen Spirits. Which may be 1*st*, intellectual, 2*d*, moral, 3*d*, sensible: The 1*st*, intellectual or doctrinal, which is a strong Infusion of false Principles or Opinions into the Understanding. Thus St. *Paul* asserts, the *Galatians* to have been bewitched, Chap. 3, 1. Satan had shewed his Artifice in leavening their Minds with erroneous Principles, concerning the Necessity of Circumsion, and observing the ceremonial Law; notwithstanding they believed and had received the Spirit, Ver. 2. And by *Parity of Reason, all those are under* some Degree of this Inchantment, who stick in outward Worship and ceremonious Observations; whether invented by Men, or instituted by God; I say, who so stick in them, as to neglect any Degree of internal Purity, Holiness, Mortification and universal Obedience. For as St. *Paul* assures

assures the *Galatians*: *In Christ Jesus neither Circumcision avails any Thing, nor Uncircumcision, but a new Creature.* Gal. 6, 15. To this Head may be referred the Doctrine of Devils, or of Dæmons taken objectively, as *Mead* interprets that of 1 Tim. 4, 1. that is Doctrines about the Worshipping, and religious Adoration of Angels, which crept early into the visible Church, from the Ethnick Philosophers, which caus'd that Caution of St. *Paul*, Col. 2, 8. *Beware least any Man spoil you thro' Philosophy and vain Deceit*: For it was, leading Men from the one Mediator and Intercession in his Name, to ceremonious Adoration of Spirits, and Angels, as the great Transactors of Affairs betwixt God and Men; against which, St. *Paul* gives a weighty Caution, Col. 2, 18. And tho' Men were instrumental in Propagating these Doctrines of Dæmons, in which being deceived, they deceived one another; Yet St. *Paul* sheweth their Origen, 1 Tim. 4, 1. *Now the Spirit speaks expresly, that in the latter Times some shall depart from the Faith, giving Heed to seducing Spirits, Pneumasi planois &c.* Such Doctrines came from the Spirits of Error, which much influenced and mingled with their Propagation, as they had co-operated in their First Production.

The 2d Sort of Inchantment is that I call moral, which from infecting the Understanding, strongly influenceth the Will and Affections, and so the Conversation, causing Men to act wickedly under Pretence of Knowledge and Religion. This Fascination began amongst the Churches in the Apostles-Days, as you may see in the Epistle of *Jude*, and in the 2 *Peter* 2. parallel to it; for the horrid Immoralities there mentioned, arose from erroneous Principles, disseminated by false Teachers or Doctors of Lies, as *Pseudo-Didaskaloi* may import, which are always strongly influenced by Satan, the Father of them. Now this satanical Inchantment so far prevail'd, as to cause them to act, 1st. All Manner of Uncleanness, 2 Pet.

2,

2, 10. 14. 2d. To indulge Covetousness, Ver. 3. 3d. Hypocrisy, V. 3. 4th. Injustice, v. 15. 5th. Despised Government, v. 10. 6th. Turned Apostates to the whole christian Life, and all Morality: Yet were presumptuous daring Men, (as *Tolmætai*, may be rendred) so far inchanted by the Spirits of Error, as to sin boldly from Principles, as tho' it were not Sin to them; whence 'tis said: They *sported themselves in their own Deceivings*, ver. 13. *spake great swelling Words of Vanity*; *promising to others Liberty, tho' they themselves were the Servants of Corruption*, Ver. 18. 19. which Characters as they exactly agreed to the ancient Ranters, the Followers of *Simon, Magus*, and *Cerinthus* &c. So also to the Modern, I mean such as have of late Years appear'd in these Nations, with like Principles and Practices. Persons of the like Stamp are they also, whom St. *Paul* describes, tho' not without Mourning Phil. 3, 18. 19. as *Enemies of the Cross of Christ, whose End* he saith) *is Destruction, whose God is their Belly, and whose Glory is in their Shame, who mind earthly Things.* Under this spiritual Fascination, fall all those who having a form (*Morphosin* or Image) of Godliness, *deny the Power thereof*; 2 Tim. 3, 5. for let them be ever so strict in all the Duties of external Worship, yet if they live in any moral Iniquity, and are not in the daily Mortification of their Lusts and Passions, they are yet in *Oboth*, under the Fascinations of Satan; and to them may be truly applyed what St. *Paul* directs to the *Galatians*: *O foolish Galatians:* (or Christians) *who hath bewitched you, that you should not obey the Truth.* Now these *Galatians* by lapsing into Judaism, whose ceremonious Observances he calls weak and beggerly Elements, fell also (in some Degree) from the pure internal Worship of God; the constant Self-denial and Mortification of their Lusts, and the compleatness of Obedience, as appears by Gal. 4, 9. they had lost some Part of God's Image, Christ in them, by adhering to the

the Form or Image of the Jewiſh Worſhip, Ver. 19. Which may be a Warning to all, when they have begun in the Spirit, not to think to be made perfect by the Fleſh, Chap. 3, 3. for all that do ſo, and act like theſe *Galatians*, will find they move Retrograde, decay in their internal Work, and will begin to loſe the freſh Senſe of divine Communion, and their pure Zeal for univerſal Obedience; and in the Place of theſe, it may be, get a miſtaken Zeal for their particular Form, and againſt others that own it not; with a great Eſteem for ſome private Opinions, and a Spirit contending and diſputing for them. But what is this Chaff to the Wheat they looſe? For *the End of the Commandment is Love, out of a pure Heart and a good Conſcience, and Faith unfeigned*, 1 Tim. 1, 5. 6. *from which ſome having ſwerv'd have been turned aſide, exetrapaeſan, to vain Jangling*: But now as to the 3d Species which I call'd ſenſible, it is that, which is exerciſed upon the outward or inward Senſes, by the fallen Spirits; a Diſpenſation not obſerved by many, and 'tis probable, not certainly known, but to very few: But the moſt inward Travellers, who are conſtantly working thro' the interiour Wilderneſs of their own Mixtures, into the Love and Heart of God, cannot but come at length to a Perception of the inviſible Worlds, and ſo of thoſe Spirits, which are always oppoſing the Kingdom of God in us: *For we wreſtle againſt Principalities and Powers, the Rulers of the Darkneſs of this World*, Eph. 6, 12. One Species of whoſe Oppoſition, is by ſometimes afflicting our external or internal Senſes; our external, by ſulphureous Smells, ſudden Sopors, in our moſt ſignal Times of Devotion, acute Pains, fierce Burnings, and horrid Tremblings, which by diligent Reflection may be eaſily diſtinguiſh'd from meerly natural Diſtempers. As 1ſt, by their inſtantaneous Coming. 2d, the Manner of their Affecting us. 3d, by the Time, even when we are in very

very good Health. 4, by the Impreſſions they make on the Soul thro' Imagination. 5. by their ſudden Ceſſation, &c. And tho' this may be eſteemed a Miſtake, aſſigning that for the Cauſe which is not ſo, by many that know it not; yet there are ſome, that are as much aſſured of the Reality of ſuch Things, by long and exact Obſervation; as that they eat, or drink, or exerciſe any other corporeal Action.

Laſtly, as to our internal Senſes, they have diverſe Ways of affecting and afflicting us thro' them: One is by caſting ſudden Sopors upon our Bodies; and then repreſenting fearful Shapes, Scenes and Noiſes in the Soul, by inward Touches upon the animal Spirits, or more immediately on the Imagination. But theſe Things being ſo little known, I ſhall reſtrain my ſelf from further deſcribing them; only reflect upon that of *Job*, Chap. 7, 13. *When I ſay, my Bed ſhall comfort me, my Couch ſhall eaſe me, then thou ſcareſt me with Dreams, and terrifieſt me thro' Viſions*: We muſt not think God did this immediately or thro' the holy Angels; for their Office is to be Helpers, not the Tormentors of Men, Heb. 1, 14. But as God made Uſe of Satan to ſmite *Job* with Boils, which yet, with their Effects are aſcribed to the Almighty, as his Arrows, 6, 4. ſo he may alſo of him and his Angels, to excite and repreſent terrible Dreams and Viſions, which as 'tis eaſy to be apprehended, ſo 'tis moſt firmly believed of ſome, who have lain many Nights in the ſame Condition; and in ſuch Caſes frequent Experience is the beſt Interpreter.

But we have remain'd too long in this Station, and ſhall conclude it with that divine Maxim, which *Balaam* found experimentally true, Numb. 23, 23. *There is no Divination againſt* Jacob, *nor any Inchantment againſt* Iſrael; neither Satan nor his Angels, nor greateſt Miniſters, can act the leaſt in ſuch Things, beyond divine Commiſſion, nor a Jot more then ſhall be for the Good of

of all those that love our Lord Jesus in Sincerity; for we know, (saith the blessed Apostle) that all Things shall work together for good, to them that love God, Rom. 8, 28.

Ver. 44th. *And they departed from* Oboth, *and pitched in* Ije-Abarim.

The 38th Journey.

Why this Place was so called in the Topographical, or historical Sense, is not easily to be determined, as may appear by the Difference of Versions and Interpreters upon it, which are in as much Confusion about it, as the Name it self imports: But the Determining of that not being my Work, I shall proceed in the instructive spiritual Sense.

Ije-Abarim, then being a Place in the Border of *Moab*, as 'tis expreſt in this 44. *ver.* signifieth, *the Heaps or confused Heaps of the Passages or Passengers; the Confusions or Desolations of the Fords or Passages.* By which in general is adumbrated a State of Confusion of Mind, of Doubting and of Uncertainty in the spiritual Travellers, when they do not see their Way, thro' the Suspension of divine Light, thro' fresh and great Tryals and Temptations: Being in such a Condition as Passengers in a Desert, when they come to Heaps, or a confused Variety of Ways or Paths crossing each other, and know not which to take; or to a River that hath many Fords, some safe, but most of them spoil'd and desolated, and therefore dangerous; where many Guides offering themselves contradict each other; some crying this is safe, another that. I say, *Ije-Abarim* imports such a Dispensation of Doubting and Confusion in the holy Passengers: Which may rise *1st*, from some external Difficulty, some providential Strait we are brought into, by the Disposal of the Heavens; so that our Reason is too short to direct what to do, being in a Condition like that of *Jacob*, Gen.

Gen. 32. when he heard *Esau* was coming to meet him with 400 Men, whence he became greatly amazed and distressed, *ver.* 7. as not knowing what to do to secure himself, Family and Cattle, from the Sword of his Brother. Or if I may compare small Things with great, like the State of *Israel* at the Red-Sea; for to such straites (in Reference to any Succour from the best of our Contrivances) God is pleased sometimes to reduce us, that with *Abraham*, we may learn to believe in Hope, against Hope; and with St. *Paul*, *not to trust in our selves, but in God which raiseth the Dead*, 2 Cor. 1, 9.

2*dly*. Such a State of internal Confusion and Doubting, may spring from the Variety of Judgments in Religion, and the great Zeal of leading Persons in such Judgments, who cry: *Lo here, and lo there*, earnestly inviting to come in to them; disputing with Vehemency for an Imbodying amongst their Party, as the only safe Way to Salvation. When as we shall oft find this Zeal rise from the same Root, that caused the scribes and Pharisees, to compass Sea and Land to make a Proselyte, which being done, prov'd not to their Melioration, but Corruption, Mat. 23, 15. The true Zeal exerts it self, in Labouring to draw one another from Darkness to Light, from the Power of Satan unto God: To a total Mortification of our Lusts and Passions, and a cleansing from all the Pollutions of Flesh and Spirit. But the Jewish Zeal (which yet is called a Zeal of God, tho' not according to Knowledge) is not much concerned about internal Purity, Growth in Grace and Walking with God, in Labouring after Perfection: But hath for it's Object external Worship, Exactness in that, and a Concern for some Opinions, which as they are managed by a blind Zeal, Minister-Strife and confusion, rather than true Edification. But God may permit some of his Children, especially the little Ones, that are not yet arrived at a fixed Habit of divine Teaching; I say, he

may permit them for a while to lie under Doubts or Confusion, and Distraction of Thoughts, from the different Opinions of the zealously jarring Guides in spiritual Concerns: But in such a State, the Way is, *1st*, to stand still, and to supplicate the divine Majesty for the holy Spirit, being under a Promise to be *all taught of God*, John 6, 45. *2dly*. To live in the Exercise of universal Charity to all Saints, and not to imbody with any narrow Sect of Christians, that judge all but themselves. *3dly*. To cleave to Christ crucified, in the constant Imitation of his Death; as the one and sole Way, (under various and different Judgments) which leads to Life. Luk. 9, 23. By perseverance in which we cannot miss of Salvation. And as in this Process we grow in Grace, we shall also grow in Knowledge, and divine Illumination: For the pure in Heart shall see God, and so at Length, be quite freed from this Part of *Ije-Abarim*, which consists in Confusion of Thoughts, and Fluctuating of the Judgment, thro' the various and different Paths of Religion, Christians embrace and walk in.

But to proceed, a third Species of Doubting, and Uncertainty may for a while invade us, from the immediate Operation of those Spirits within, that cause others outwardly to cry: *Lo! here*, and *Lo! there*; for they can imitate divine Voices, and Visions to reduce the Soul into Doubts, and Perplexity; and this is, when *Satan* (as St. *Paul* asserts) *transforms himself into an Angel of Light*, 2 Cor. 11, 14. Hence have proceeded false Apostles. *v.* 13. And false Prophets, 1 *John* 4, 1. And the antichristian Spirit, *v.* 3. which seems to be for Christ, but is really against him; being Christ's Ape imitating him and his Ways; but without Holiness, true Life, or Power. This was well represented in *Cajaphas* the High-Priest, whose Name in Syriack comes from the Root with *Koph*, *an Ape*, and may be properly enough so rendered: Who (tho' by this Place representing

presenting the true High-Priest, whom he also imitated in Prophesie, *John.* 11, 51.) was yet a real Enemy to him, and his Spirit whom he rejected, and condemned, and so morally crucified: In which as he was a lively Instance of the Spirit of Anti-Christ; so a manifest Type of that Person, High-Priest, or Priesthood in the World, in which that Spirit is most signally imbodyed, which teacheth Men to resemble Christ, and divine Things in fine Pictures, Images, and gay Ceremonies; but to deny his true Image, Life, and Spirit, appearing in any that bear their Testimony against the lapsed State of their Church, and cannot bow to that golden Image, which they have set up.

But to conclude, when any of us, who have the Gift of spiritual Sensation, are assaulted by him who hath wrought the great Apostacy of the Church, and drawn many Stars from Heaven; I say, when any are so invaded and brought into Doubts and Confusion, by Visions or Voices, that are not divine, but only appear so; what is then to be done. *Answ.* 1*st*, we are to pray earnestly as St. *Paul* did, 2 Cor. 12, 8. that such Temptations may be removed. 2*dly*, that we may discern betwixt Good and Evil, by the Exercise of spiritual sensation, and be guided by no Spirit, but that of the Mediator. 3*dly*, we must resolve to reject all Representations and Impressions, that lead us not to Christ crucified, or in any Thing contradict the Scriptures. 4*ly*, we must abide in deep Humility, and Self-abhorrency, that no Inflation of Mind, or Buddings of spiritual Pride, may dispose us to close with Illusions. 5*ly*, we must constantly labour after Annihilation of Will, Poverty of Spirit, and pure unselfish Love, indulging no internal Sight, Voices or Impressions, contrary to these. 6*ly*, we must humbly commit our selves to the free Grace of God in Christ, which is far above all our Labour, Caution and Watchfulness, as knowing that, *except the Lord keep the City, the*

Watchman watcheth but in vain, Psal. 127, 1. 7*ly*, we thus waiting shall find, that such Temptations as they came of themselves, we not knowing how, will in like Manner vanish, it may be on a sudden, we not comprehending why. 8*ly*, thro' Perseverance under the Cross and gradual Purification, our Intellects and spiritual Senses will grow so pure and perceptive, that we shall clearly discern the most subtile Mixtures of Satan, in all Representations and Infusions, *Heb.* 5, 14. by which the Truth of that Maxim *Prov.* 4, 18. will be experimentally confirmed: *The Path of the Just is like the shining Light, that shineth more and more, unto the perfect Day.* In Order to an Arrival at which blessed State, let us make Haste from *Ije-Abarim*, (the Confusions or Desolations of Passages) where all are too long entangled; to the next Station, which presents us with more Light, Comfort and military Skill against our spiritual Enemies.

Ver. 45th. *Removing from* Ije-Abarim, *they pitched in* DIBON-GAD.

The 39th Journey.

Dibon-Gad was so called as to the historical Sense, from the Tribe of *Gad's* possessing and repairing *Dibon*, after their Conquest of *Sihon* and *Og*, Kings of the *Amorites*, Numb. 21, 34. which *Dibon* had been a City and high Place belonging to *Moab*, Jer. 48, 18. *Isai.* 15, 2. As to the mystical Sense that displays it's self, in the Interpretation of *Dibon Gad*, which signifies, *the sufficient Understanding of Excision or Cutting off; the sufficient Understanding of an Army, Arming, or of Military Invasion. Gad* was a Warlike, valiant Tribe; one of those, which by their own Offer and divine Approbation, did march armed before the other Tribes into *Canaan*, Numb. 32. and 'tis generally confessed, that in the very Name, there is something of War and Arming implyed, *Gen.* 30, 11. and 49, 19. Now *Dibon* imports, *sufficient Knowledge or Understand-*

Underſtanding; Dibon-Gad, *ſufficient Knowledge of Exciſion and Arming*: A fit Station to follow *Ijim*, as 'tis called in this 45th. Verſe; for *Ijim* implies great Doubt, Confuſion and Fluctuation of Thoughts, thro' external or internal Tryals, and Temptations: But this, a ſufficient Underſtanding of our Way and Work, in our War againſt Sin, and reſiſting all the Invaſions of Satan, as not being ignorant of his Devices, 2 *Cor.* 2, 11. When by the Day dawning in our Souls, we more diſcern and more confidently proceed in the Exciſion and Mortifying of Sin and Self; when in Faith, Knowledge and holy Boldneſs, we *put on the whole Armour of God, that we may be able to ſtand againſt the Wiles of the Devil*; his more ſubtile (*Methodyas*) Methods of Deceit; which he hath learnt by his long Practice upon, and againſt lapſed Mankind. In this Diſpenſation we find, that Promiſe made good to us: *When the Spirit of Truth is come, he ſhall guide you into all Truth*, John 16, 13. For Chriſt the Light of the World riſing in our Souls, in freſh Degrees of Illumination, doth by his Spirit diſcover the more ſly Infuſions, and ſubtile Tranſformations of the Evil One; which tho' before, might ſtagger and reduce us, to ſome Confuſion of Mind, whilſt in *Ije-Abarim*; yet in this Station, we evidently diſcern and reject them: *For God is Faithful, who will not ſuffer us to be tempted, above what we are able to bear; but will with the Temptation make a Way to eſcape*, 1 Cor. 10, 3. For as our Temptations riſe higher and grow more refined, and deeply diſguiſed; ſo after ſome Time of Tryal, will the Spirit of Chriſt exert it ſelf, in proportionable Vigour, to diſcover and repell them.

By which it appears, that the *holy War* and *Exciſion*, we here come to ſufficient Knowledge of, is not againſt Men, to deſtroy them; but againſt Sin and all Tranſgreſſion, againſt all the Defilements of Fleſh and Spirit, againſt Principalities and Powers, *and the Rulers of the*

Darkneſs of this World, againſt ſpiritual Wickedneſs in high Places; or as it may be rendred, *againſt the Spiritualities of Wickedneſs in heavenly Things*, Epheſ. 6, 12. Even againſt the ſeveral Orders of the fallen Angels, that influence and govern the dark Actions, and Irregularities of this lower fallen World; mixing with all religious and ſpiritual Concerns of Men, to corrupt them, and retain their Souls under (at leaſt) ſome Degrees of Self and Sin; againſt which, we fight not with carnal, but ſpiritual Weapons; not with Guns and Swords; not with Wrath and Envy, Subtilty and Lying, Injuſtice, Treaſons or Perſecutions; but with Truth and Righteouſneſs, Peace and Meekneſs, Faith and Love, Hope and inceſſant Prayer, with the Sword of the Spirit, which is the Word of God. Now theſe Arms *are Mighty, thro'*, or to *God*, (*to Theo*) thro' his Concurrence or in his Eſteem, *to the pulling down of ſtrong Holds* erected in us, or others, by Satans Policy, by which, we *caſt down Imaginations*, (or Reaſonings) *and ſubject every high Thought to the Obedience of Chriſt*; 2 Cor. 10, 4. 5. that is by theſe divine Weapons, we vanquiſh the Devil in our ſelves and others; diſcern his Mixtures with the Soul's Operations, have Power from God to repel and eject them and him; and ſo to defend our Thoughts and Ratiocinations from his Infection, and ſubject them by Degrees to Chriſt, whom God hath made the *Heir of all Things*, Heb. 1, 2. and who being the Brightneſs of his Glory, the true Light of Life, will not permit us always to abide in *Ije-Abarim*, under the dark and ſhady Mixtures of Doubts; and intellectual Confuſion; but will in due Time lead us into *Dibon-Gad*, the Break of Day, *the ſufficient Underſtanding of our Way, Work and ſpiritual Warfare*; and ſo fulfill that bleſſed Promiſe: *He that hath my Commandments and keepeth them, he it is that loveth me, & he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf unto him.*

Verſe

Verse 46th. *They removed from* Dibon-Gad, *and encamped in* Almon-Diblathaim.

The 40th Journey.

Why *Almon-Diblathaim* was so called, historically is not certain. It might be from the Plenty of the Figs, growing and stored up thereabouts, *Diblathaim* signifying *Masses, Cakes or Lumps of Figs*, 1 Sam. 25, 18. It might be the same Place with that mentioned Jerm. 48, 12. called *Beth-Diblathaim*, which belonged to *Moab*, and may be rendred: *The House of Lumps of dried Figs, or Lumps of Figs.* And for that *He*, which is added to the End of this Word in the Text, not found in Jerm. 48, 22. nor taken notice of in the English Version, tho' it is in the *Interlineary* and *Chaldee*, it may import the same that the Letter *He* did, added to the Names of *Abram* and *Sarai*, Gen. 17, 5. 15. even a Multitude, importing the Abundance of Figs in this Place, as they were a Type of abundant hidden spiritual Consolations. *Almon-Diblathaim* then signifying the hidden, or lying hid of Masses of Figs, or Abundance of Figs, literally imports Store-houses, or great Abundance of them in that Place, thence called *Beth-Diblathaim*, the House of Fig-Cakes; but implyeth spiritually a State of divine Consolations, abounding in Refreshments and those hidden Joys of the Kingdom, that the World knoweth not, no more than it doth Christ the exciting Object of them, who saith of himself: *The World seeth me no more, but ye see me*, John 14, 19. Now that these Cakes of Figs were designed here to shaddow forth, and express internal Refreshments, spiritual good Things for the inward Man, that hidden Man of the Heart, appeareth 1st. In that some Part of the Inducements, used to animate *Israel* to Perseverance, 'till they possest *Canaan*, was taken from it's Description as a Land of Fig-Trees, *Deut.* 8, 8. 2dly. Because Figs are an wholesome and pleasant Fruit, and

were much affected by the *Israelites*, as you may see by their Murmuring, Numb. 20, 5. when they cryed: *This is no Place of Seed, or of Figs, or of Vines.* 3dly. Cakes of Figs were Part of their Entertainment, at great and signal Feasts; 1 Chron. 12, 39. 40. with 200 of these *Abigail* met *David* in the Wilderness, to express her Respect, and afford Refreshment to him and his Men. 4ly. They have a digestive Quality in them, to ripen and break Impostumations, and so give Ease and Relaxation of Pain. For this End was a Lump of Figs applyed to *Hezekiah*'s Boyl by Direction of *Isaiah*, 2 *Kings* 20, 7. tho' the Success is not to be wholly attributed to the natural Virtue of the Figs, but also to extraordinary divine Concurrence, see Ver. 5. Now by these Instances 'tis manifest, that spiritual Mercies, divine Refreshments, were aptly resembled by the Cakes of Figs in this Place, which are more sweet to the Soul, than these to the Body; more wholsom to the Spirit, than these to the Stomach; more conducing in Time of Sorrow, Anguish and Temptation to heal the Mind, than Lumps of Figs to help the Flesh, labouring under malignant Tumours. Besides divine Consolation and spiritual Vegetation, are expresly set forth by the Fig-Tree putting forth her Fruit, *Cant.* 2, 13. And the great State of Gospel-Peace and Tranquillity, is described by every ones *Sitting under his Vine, and under his Fig-Tree, where none shall make them afraid*, Mich. 4, 4 where besides the literal Sense, Christ in each Soul affording true Joy, Peace and divine Protection thro' the Spirit, is set forth by every ones Vine and Fig-Tree; for He is the Tree of Life, that groweth in the Midst of the Garden, in the Centre of our Hearts, and there becomes *the Hope of Glory*; Col. 1, 27. *for he that hath the Son, hath Life*, 1 John, 5, 12. which Life he feeds upon by pure Faith and Love; and so Christ becomes to him, and in him, *the living Bread, that comes down from Heaven*, John. 6, 50. *the* true *hidden Manna given*

(to

(*to Nikônti*) *to him that is overcoming*, Rev. 2, 17.

The deep Consolations of which, are implyed in *Almon-Diblathaim*, the hidden Place of Figs: For *our Life is hid with Christ in God*, Col. 3, 3. The World knows not our interiour Subsistence, as we stand in Christ, nor those living Powers, Joys and Refreshments of his Kingdom, which are our Solace and true Repast; much of which we are forced to conceal, least we should cast Pearls before Swine, and occasion a sinful Contempt of the ineffable Joys of the divine Life; which holy Secresy in some Things, and at some Times, is necessary for the Improvement of God's Kingdom in us, and the better Spreading of it in Others; which is implyed in *Almon-Diblathaim*, as signifying actively, *the Hiding of Fig-Cakes*, that is, of our most rich supersensual Blessings, and sweetest Comforts resembled by them: For *the Kingdom of Heaven is like to a Treasure hid in the Field, the which, when a Man hath found, he hideth, and for Joy thereof, goeth and selleth all that he hath, and buyeth that Field*, Matth. 13, 44. To conclude; there are in brief these three Things comprehended in this Station, 1. A large Fruition of the hidden Treasures, and Joys of the Kingdom. 2. A prudent Concealment of the deepest of them, as to Times and Persons; both to prevent Sin in Others, as also to enjoy a more uninterrupted Progress of God's Work in our selves. 3. A genuin Fitness in this Station, as to the Matter included, immediately to follow *Dibon-Gad*, the sufficient Understanding of our spiritual War; because such Knowledge delivering us from internal Doubts, Fears and Confusions, fits us for great Joy, and Peace in Believing; For, *as the Light is sweet, and a pleasant Thing it is for the Eyes to behold it*, *Eccl.* 11, 7. so from the intellectual Rays of divine Light, to see our Way, understand our Work, and discern the Stratagems of our spiritual Enemies, cannot but be unutterably pleasant, and lead us into the conceal'd Entertainments of superlative Consolation.

Verse

Verse 47. *And hence removing, they pitched in the* Mountains of ABARIM, *before* NEBO.

The 41st Journey.

These *Mountains of Abarim* were a Continuation of Hills, in the Confines of *Moab* and the *Amorites*; the highest Part of which right against *Jericho*, was Mount *Nebo*, before which *Israel* now encamped, and from the Top of which afterwards, *Moses* beheld the Land of *Canaan*, and after this pleasing Sight, there expired. *Deut.* 32, 49. 50. Now *Abarim* signifieth *Passages*, *Passings over*, *Passing away*. Some judge, these Mountains were so called from the Fords, or Passages of *Jordan*, that were near them: But in the Mystery they import 1st. A raised Dispensation, an Ascent of our Souls into the Spirit, to contemplate the Death of *Moses*, even the End and Passing away of the first Covenant, in it's inferiour Dominion and Ministration; as here *Israel* beheld Mount *Nebo*, before which they pitched, and upon which shortly after *Moses* died: For *the Law maketh nothing perfect, but is the Introduction of a better Hope*, even of Christ, *Heb.* 7, 13. to which the Law leadeth, as *Moses* did *Israel* to *Joshua*. 2dly. Their Pitching on these Mountains, implies a Preparation of the spiritual *Israelites* for this Change, for wholly passing from under *Moses*, and the legal Dispensation. The Rule of the Law of Fire, *Æsh dath*, within, to that of Christ's, which is all Grace, Truth, Life, Power and Goodness, signified in the Rising of *Joshua*, that is, *God's Salvation*, as that Name imports; for *the Law was given by* Moses, *but Grace and Truth came by Jesus Christ*. John 1, 17. 3dly. This Station implies our preparing to pass from Letter and Prophesy (for *Nebo* signifies Prophesy) into Spirit and Power, into Christ, as he is the Power of God, a quickning Spirit, living Substantiality, the Lord from Heaven, coming to fulfill in us the Righteousness of the Law, being made

to

to us and in us, the Substance of all Shadows, the Accomplisher of all Prophesies, in whom *all the Promises of God are Yea, and Amen*, 2 Cor, 1, 20. In a Word, *Moses* expiring, and *Joshua* becoming supream in the very next Station, this of *Abarim* represents our serious Preparation, to pass from under the internal Rule, Life, Power, Influence and Supremacy of the first Covenant, or Law from Mount *Sinai*, into the ruling Grace, Sensation and Dominion of the second Covenant, or that from *Sion*, wrote in the Heart, in virtuous Characters of Love and Sweetness, called the new Covenant, Jerm. 31, 31. in Opposition to the first, of which 'tis said: *He hath made the first old: Now that which decayeth and waxeth old, is ready to vanish away.* Heb. 8, 13.

Ver. 48th, *Departing from the Mountains of* Abarim, *they pitched in the* PLAINS of MOAB *by* Jordan, *near* Jericho.

The 42d. or the last Station.

The last Station of *Israel* here enumerated, is fixt in the *Plains of Moab.* They descended to it from the *Mountains of Abarim*, intimating further Humiliation in bearing the Cross, and submitting to Chastisements. *Moab* are the Plains of the Father, importing that the spiritual Travellers are yet in the Father's Work, not wholly out of that Dispensation, whilst under *Moses* or the prophetick Light of the Law, yet leading to the Son. By the Father's Dispensation, I mean the first in the Order of Regeneration, expreft *John* 6, 44. *No Man can come to me, except the Father that hath sent me, draw him.* As *Israel* was yet under *Moses*, whose Name *Moshe* signifies *Drawing, or a Drawer*, who had drawn the People out of Egypt, & was now preparing them to submit to *Joshua*, as their chief Leader: So all this was done in a Type, representing the Light of the Father, in the first Dispensation, drawing us to the Son, figured by *Joshua*,

Joshua, to submit to him in all Things, and receive his Spirit, wholly to inhabit and govern us; that so we might not live, but Christ in us, in the pure Ministration of Grace, Love and evangelical Power. This we prepare for in *Abarim*, but are not yet fully arrived at it in the Plains of Moab, or of the Father, whose preceding Dispensation, and it's Order is more clearly expreſt, *Mat.* 28, 19. *Go ye therefore, teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost;* or into the Name of the Father, &c. as 'tis in the *Greek*, and so rendred by the Interlin. *Hammond* and *Beza*. This preliminary Dispensation of the Father, as it was signified by baptizing into his Name; so was it also represented by *Israel's* following *Moses* thro' the Red-Sea, 1 Cor. 10, 2. Where 'tis said: *They were all baptized unto* (or into) *Moses, in the Cloud and in the Sea:* Moses here represents the Father's Dispensation; the Protections under which, were figured by the Cloud, as the Sufferings and Tribulations, by the Sea, and their being baptized in it. Moreover, as Baptizing into the Name of the Son, exhibits his Ministration, even our following the Lamb thro' Death and Life, in total Submission; so also doth *Joshua's* rising and conducting the People thro' *Jordan*, import the same Thing; even the Son's Ministration, our Submission to it, and Immersion into his Sufferings and Death.

As for Baptizing into the Name of the Holy Ghost, as signifying the last Dispensation, that of Love, and as distinct from the other two; I shall here no further describe it, but only say with St. *Paul*: *The End of the Commandment is Love out of a pure Heart, and of a good Conscience, and of Faith unfeigned,* 1 Tim: 1, 5. and with St. *John:* that God is love, and that he who dwelleth in Love, dwelleth in God, and God in him. In a Word, this threefold Baptism of Father, Son and Spirit; or the Work of the Trinity gradually manifested in us, we must all

pass

pass thro', e're we can be compleated in Love, and witness *God all in all*, 1 John 4, 18. 1 Cor. 15, 28.

But to proceed: *They pitched by* Jordan *near* Jericho, *or as in the* Hebrew, *by* Jordan *of* Jericho.

This River of *Jordan* comprehends in it a Notion of *Judgment*, or *Affliction*: *Jordan* or *Jorden*, signifying, *the Projection, or Sending forth of Judgment*; also *Descending, Humiliation, being humbled*, which are the Effects of the former. Likewise *the Swelling of* Jordan mentioned, *Jerem.* 12, 5. seems to import Wrath, Difficulties and sudden Troubles; for 'tis in the *Septuagint*: *How wilt thou do in the Noise or Roaring of* Jordan? Where there is a manifest Allusion to the great Floods made by that River; which Floods in the prophetick Stile, are generally Emblems of Judgments, *Isai.* 43, 2. Now *Israel* pitching by *Jordan*, which they were afterwards to pass, was to mind them of Afflictions and Difficulties, that they might be humble, fear God, and abstain from Transgressions: As in the Mystery, it represents to us the great Use of Contemplating, and Preparing for the Baptism of Sufferings, into and thro' which, Christ leads us, as *Joshua* did *Israel* thro' *Jordan*. For we must know, that *as many of us, as were baptized into Christ, were baptized into his Death*: We must therefore deny ourselves, bear our Crosses, follow him. And as *Jordan* imports, both Judgment and Humiliation; so we thro' Difficulties, and reflecting on them, must learn to humble our selves, break our Wills, live in Poverty of Spirit, and so improve all Chastisements.

'Tis further said, *they encamped by* Jordan *of* Jericho; which was a City of the *Canaanites*, by whose Land, and not very far from the City, this River flowed, and from thence might receive that Appellation. Now *Jordan* importing, *the Emission or Sending forth of Judgment*,

ment, and *Jericho* being a wicked City devoted to Destruction, may (in the Mystery) exhibit the Nearness and Readiness of God's Judgments to punish Sin, when ever he esteems it meet to let them loose; also, how naturally Judgments and Inundations of Wrath attend Iniquity, and the Places where it is acted; which in a Figure was well expreſt by this River's annual Overflowing at the Time of Harvest, *Josh.* 3, 15. *Eccluſ.* 24, 26. for at such Times of Security, God's signal Judgments fall upon sinful Nations, *when they shall say: Peace and Safety, then sudden Destruction cometh upon them, as Travel upon a Woman with Child*, 1 Thes. 5, 3 Besides the Time of Harvest represents the End of the World, as Christ asserts, *Mat.* 13, 39. But these *Canaanites* being a sleep in Sin, 'tis very likely, made no such Hieroglyphicks of external Seasons or Inundations; but were fitting for Destruction.

But *Moses* proceeds to a more particular Description of this last Station, in expreſſing the Bounds of it, *Verſ.* 49. *They encamped by* Jordan *from* Beth-Jesimoth, *even unto* Abel Shittim, *in the Plains of* Moab. *Beth-Jesimoth* was a Place or City in the Champain Parts of *Moab*, alloted to the *Reubenites* by *Moses*, Josh. 13, 15. 20. It signifieth, *the House of Desolations*, or, *the House of Nominations, or of Names. 1ſt.* The House of Desolations, as it related to the *Moabites*, who were an idolatrous lascivious Nation, and who brought Desolations upon *Israel* in this Station, by seducing them to their Iniquities; *Numb.* 25. for Sin by a fatal Kind of Attraction, draws all that comply with it, into a State of Desolation; which made our Saviour say to those, who thro' the Power of it rejected him, and so lost the Day of their Visitation: *Behold your House is left unto you desolate*, Matth. 23, 38. In the Mystery this imports, that in the Plains of *Moab*, that is, under the Dispensation of the Father, Desolations for Sin are near us, Scourges for

for Transgression and Temptations to it, do beset us; and therefore, that we should double our Watch, *and he that Thinks he stands, take Heed lest he fall*, 1 Cor. 10, 12. *2dly.* It imports, *the House of Names, or Nameings*, and so exhibits a Part of *Israel's* Lot, the Inheritance of the *Reubenites*, the Sons of Vision and Contemplation; who in the *Hebrew* Scripture Names, find divine Teachings and fruitful Instructions; so that several Parts of the Law and Prophets, which before seem'd like a barren Wilderness, or House of Desolation, a Company of hard dry Names; when considered in the Light of Life, are found a pleasant Garden, a spiritual Treasure, Part of our Inheritance: An Instance of which, we have in this present Discourse.

But to proceed, *Israel pitched from* Beth-Jesimoth, *to* Abel Shittim.

Which is rendred by the Chaldee, *the Valley of* Shittim, a Place where might be Store of *Shittim* Trees: But the Name here, more appositely expresseth what befell *Israel* in *Shittim*, the same Place with this, *Numb.* 25. for *Abel-Shittim* signifies, *the Sorrow of* Shittim, or *the Sorrow of, or for Thorns and Scourges*, implying that great Scourge for Sin, and consequent Sorrow, which fell upon *Israel* in that Place: For by their Sins, and the Wrath of God awakened thro' them 24000 were cut off, *Numb.* 25, 4. 9. so that *Moses* and all the Congregation lamented solemnly before the Door of the Tabernacle. *ver.* 6. which shews, that Transgressions produce Sorrows, false Pleasures, Scourges: And that *when Lust hath conceived, it brings forth Sin, and Sin when 'tis finished, brings forth Death*, James 1, 15.

But the particular Transgressions, which drew upon them this Sorrow thro' Chastisements, were *1st.* Their committing Fornication with the Daughters of *Moab.* *2d.* Idolatry, in joyning themselves to *Baal-Peor*, i. e. worshipping

shipping that filthy Idol, whom *Jerom*, *Theophylact*, and many Others judge to be *Priapus*, see *Nu.* 25, 1. 2. 3. But here we may learn, 1*st.* That Idolatry and Fornication are grievous Sins, and that God will wink at them in none; inflicting for them here the Punishment of Death. 2*dly.* Just before the Rising of fresh and great Mercies, internal or external, we may expect great Temptations from Satan to incapacitate us for them: As such here invaded *Israel*, by *Balaam's* Advice; whose Name signifying a Devourer, or Destroyer of the People, speaks him in this, a Type of that great *Apollyon* the Devil, who at this Time assaulted *Israel* with these Temptations, to prevent that signal Mercy of *Joshua's* Rising, to lead them out of the Wilderness thro' *Jordan*, into the Land of *Canaan.* 3*dly.* That whilst we are yet under *Moses*, and the Father's Dispensation (the Law being weak thro' the Flesh) we are obnoxious to such Transgressions, as may bring severe Scourges upon us; yet, that there is no Necessity of Falling, as here the greatest Part of *Israel*, were preserved and resisted the Temptation. 4*thly.* That the gross Sins of *Israel* here in the inward Work, represent those which are more subtil and refined: As first. Mental Fornication which is committed but by looking on a Woman to lust after her, *Matth.* 5, 28. And by Parity of Reason, in anxiously desiring Union and Communion with the Souls of any, which we find Snares to our Spirits; as the Daughters of *Moab* and *Midian*, were to the Persons of the *Israelites.* 2*dly.* Mystical Idolatry, one Species of which, is the immoderate Love of our selves, 2 *Tim.* 3, 2. or the letting out that Fulness of Affection to any Creature, which is only due to God, whom we are to love with our whole Heart, but nothing else so. 3*dly.* The reposing too much Confidence in our selves, or in any other Person or Thing besides God; whether it be Riches, Honour, Power or Wisdom, &c.

In

In the fifth Place we learn hence, that such inward and refined Sins, have also their Scourges following them; even such as are proportioned to the Degrees of Sin: For *Abel-Shittim* must always attend the Pleasures of Sin, the full *Wages of which, is Death*, *Rom.* 6, 23.

6ly. We may hence remark, that 'tis not enough to weep or lament for Transgression, or the sore Stripes, consequent to it; for thus did all the Congregation, yet the Wrath was not stayed: *Numb.* 25, 6. But we must turn from our Sins, and vigorously endeavour to mortify and extirpate them, that so the Sin being pardoned, the Scourges that attend it, may be removed: As the Plague was repress and stopt amongst the People, (not by their Weeping) but after *Phineas* in true Faith and Zeal had executed *Zimri* and *Cozbi*; the last of which signifieth a *Lie*, or *Deceit*: And so is all Sin, let the Varnish and Disguise upon it be what it will; tho' it's Appearance should be more Gay and Alluring than this Strumpets, who was Daughter to a Prince of *Midian*; yet, 'tis but a meer Cheat, gilded Poyson, and must be rejected, yea, destroyed as *Cozby* was, *Rom*, 6, 6.

But to proceed, there were several other Things considerable, and therefore worthy our Remark, which were transacted in this Station, that is whilst *Israel* abode at *Shittim*, in the Plains of *Moab*: As 1*st.* here by divine Command they war'd against, vanquisht and slew the *Midianites*, Numb. 31. Now the *Midianites* signifie, (as in the Preface I hinted) *Strifes Contentions*, Prov. 18, 18. which being the Fruits of the Flesh, are to be resisted, mortified and cut off, *Gal.* 5, 20. Now they who (in the Church) indulge the Spirit of Strife, are like those *Israelites*, who uniting with the Daughters of *Midian*, brought Wrath upon the Congregation, *Numb.* 31, 16. therefore against such is Wrath pronounced in the Gospel, *Rom.* 2, 8. *To them that are contentious*, (or that are of Strife, *tois ex Eritheias*) *and do not obey the*

Truth, but obey Unrighteousness, Indignation and Wrath. The Spirit of Contention being most opposite to, and destructive of the Gospel of Peace, with it's meek and quiet Fruits: For *the Wisdom that is from above, is first pure, then peaceable,* Jam. 3, 17. But if any nourish bitter Envying, or bitter Zeal and Strife in their Hearts, *this Wisdom descends not from above, but is earthly, sensual, Devilish;* Vers. 14, 15. the Love and Promoting of which, tho' in Zeal for Truth, proceeds from the Spirit of *Balaam*, the old Serpent, and is a Kind of spiritual Fascination, upon those that are under it: For we find *Contentions and Strifes*, ranked with *Idolatry and Witchcraft*, Gal. 5, 20. so that we are with as much Zeal, to oppose and eradicate this Spirit of Contention as *Israel* fell upon, and cut off the *Midianites*, amongst whom *Balaam*, also was slain with the Sword, *Numb.* 31, 8. in Type of Satan that Destroyer, that great Promoter of War and Strife, who will at Length have a full Period, put to his Power and Government: Concerning which, we are to believe our Interest, in that blessed Promise made to the *Romans, the God of Peace shall bruise Satan under your Feet shortly*, or swiftly, *en tachy*, Chap 16, 20. which every invidual Believer may with Comfort and Reason apply to himself, in living to his Light, and sincerely pursuing the everlasting Rest.

2*dly.* Here also *Moses* made a Repetition of the Law with some Additions, and reprehensory Applications contain'd in the Book of *Deuteronomy*, which therefore, the *Hebrews* call: *The Repetition of the Law*, and *the Book of Reprehensions.* This was done by *Moses*, but a little before his Death, the better to impress the Law, and Obedience to it, upon the Hearts of the *Israelites*: For Obedience was the great Thing he excited them to, which caus'd that solemn Appeal, *Deut.* 30, 19. *I call Heaven and Earth to record this Day against you, that I have set before you Life and Death, Blessing and Cursing;*

therefore

therefore choose Life, that both thou and thy Seed may live: By which we are taught, that Obedience in every Dispensation is the great Concern, as here in the first under *Moses*; *That we love the Lord our God, obey his Voice and cleave unto him.* Ver. 20. According to which Christ afterwards declares; *not every one that saith to me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven*, Matth. 7, 21. In proportion to which, we find *Joshua*, the great Type of Christ, giving a solemn Charge of Obedience to *Israel* before his Death, and renewing the Covenant betwixt God and them, Chap. 23, and 24. which he examplarily confirm'd by his own Practice, expressed in that resolute Ingagement; *As for me, and my Family, we will serve the Lord.* Chap. 24, 15. For this Practice, which so very much becometh a Guide and Leader in the Church, God himself signalizeth *Abraham*, Gen. 18, 19. *I know him, that he will command his Children and his Houshold after him, and they shall keep* (or that they keep) *the Way of the Lord, to do Justice and Judgment*, &c. This God speaks of him by Way of Consultation, making this his Integrity an Argument, why he would not conceal from him, the great Secret of *Sodom's* Destruction, *ver.* 17. and 19. And certainly, were this Integrity and Zeal for universal Obedience, which we find in *Abraham*, *Noah*, *Moses*, and *Joshua*, more apparent in the present Rulers and Guides of the Church; The Spirit of Prophesy would more unfold it's self, and God's future Determinations upon Churches, Kingdoms and States, not lie under so dark a Vail, as now they seem to do: *For the secret of the Lord is with them that fear him, and his Covenant, to make them know it*, Psal. 25, 14. as 'tis in the *English* Margin, according to the *Hebrew*; and as the Interlineary, Chaldee and Ainsworth render the last Part of this ver. To the same Sense is that, *Prov* 3, 32. *his Secret is with the Righteous.* The Vulgar

Lat. and Chaldee render it: *His Discourse*, or Colloque, *is with the Simple or Upright*; to the same Purpose the *Syriack*. Indeed, there is a secret Way of Discourse, by which, the ever blessed God reveals Things to come, where he affords that Mercy. Thus the Lord told *Samuel* in his Ear, what he had determined concerning *Saul*; 1 *Sam.* 9, 15. tho' *Moses* seem'd to enjoy an higher Priviledge, of whom 'tis said: *The Lord spake to him Face to Face, as a Man speaketh to his Friend*, Exod. 33, 11. who was also honoured with this Testimony, *that he was Faithful in all God's House*, Numb. 12, 7. which Faithfulness he express'd as in other Things; so particularly in diligently repeating, vehemently inculcating and closely here applying the Law to their Consciences, that they might see their Sins, humble their Souls, renounce their own Righteousness and Merit, confide in the free Grace of God, labour to the utmost to obey him, and be willing to receive and submit to *Joshua*, (in Type of Christ) as that Person designed from Heaven, to lead them from the Wilderness, into the good Land; that so by *Moses* Resignment it might be known, that the Law was their School-Master to bring them to Christ, that we may be justified by Faith: Which Law in the internal Administration of it, is the same still in setting before us Sin, and divine Justice in their lively Differences, and eternal Contrariety; that we despairing of our Capability to satisfie Justice for the Breach of the Law, may humbly accept of Justification by Grace, *thro' the Redemption, that is in Jesus Christ*, Rom. 3, 34.

3*dly*. In this Station *Moses* by God's command, chose and constituted *Joshua* his Successor, invested him with his Honour, gave him a Charge, encouraging all *Israel* to obey him, *Numb.* 27. from *ver.* 15. to the End. *Moses* here (as I have often hinted) represents the preliminarie Dispensation of the *Father*, *drawing* us *to the Son*, and

and so resigning us up to him, *John* 6, 44. *Joshua* here types forth *Christ in us*, and his Dispensation arriving at Supremacy; which before was under the Father's, tho' with it co-working in the Soul against Sin and Satan: Even as *Joshua* before this, was *Moses*'s Minister, *Exod.* 24, 13. and in Subordination to him, assisted *Israel* against their Enemies, *Exod.* 17, 9. For as Christ was externally made of a Woman, made under the Law; so inwardly is Christ by degrees formed in us, and so groweth up in us, under *Moses*, or the Father's Work, redeeming us gradually from Sin, and the Scourge of the Law, till he cometh to a Superiority of Dispensation in us, and so to rule in his meek Love; administring all Things in the Soul, in the Power and Energie of free Grace, in the strong Influence and Sensation of Gospel-Mercy, Sweetness and Goodness.

When we arrive at this, we shall not only believe, but feel by the fresh Openings of God's Love, that *the Father hath committed all Judgment to the Son*, John 5, 22. To arrive at this experimentally and habitually, is a great State; that of the second Covenant in Power; when God implants his Laws into our Mind, and writes them in our Hearts, not with Ink, but with his own Love, shed abroad by his Spirit; when we begin to sing to our Redeemer: *Thy Love is better than Wine*, Cant. 1, 2. *Because of the Savour of thy good Ointments, thy Name is as an Ointment poured forth; therefore do the Virgins love thee*, v. 3. For the pleasant Life, and Virtue of God thro' *Immanuel*, is poured forth abundantly into the Soul, by which we enjoy a strong Sensation of eternal Kindness, and Good-Will, finding by it our Souls more impowered to war against all self and Sin, and to perform the great Commands of the Gospel: *To live by Faith in the Son of God, and to love one Another, as he loved us; yea to be patient meek, and merciful to all, to love our Enemies, and return good for evil, Blessing for Cursing.*

To capacitate us for which Duties, and deliver us from those interiour Defilements, which impede their Exercise, Christ in us, riseth here in a fresh Degree of Essential Grace, and living Power, typed forth by *Joshua's* being invested with the Government, further to advance the Victories, and Rest of *Israel*.

But from what is here expreſt, we may take Notice of the great Difference betwixt our being thus in Christ, thus under Faith, Grace, and the Supremacy of the Son's Dispensation; and betwixt being more externally, and notionally under free Grace, the second Covenant, chiefly by considering the outward Tenour of it, and by applying the Promises and Priviledges of it to our selves by a strong imaginative Faith, before we are come thro' that deep inward Self-denyal, and those Breakings, answerable to the Tryals of *Israel* in the Wilderness. Yea, there are some imagine themselves in this Dispensation, whilst they are yet lingring in *Egypt*, under the Bondage of Sin, and by many Lusts to the Spirit of this World; under this Mistake many Souls make their Abode, depending wholly upon Christ without them, and his imputed Righteousness, without seriously waiting in close Self-denyal, for his inward Appearance as a Refiner's Fire, and Fuller's Soap, to cleanse them from all the Pollutions of Flesh and Spirit, that they might perfect Holiness in the Fear of the Lord: Not considering that Christ's great Work was, to save his People from their Sins, to redeem them from all Iniquity: In Figure of whom, and his internal Work, *Joshua* was here elected a Leader, or instrumental Saviour, thro' whose Conduct *Israel* subdued the seven Nations (Types of Sin) even all their Enemies, as 'tis expressed, *Josh.* 21, 44. *The Lord delivered all their Enemies into their Hand.*

4*ly.* In this Place *Moses* before his Death, and pleasing View of the good Land, thus supplicates the divine Majesty: *I pray thee, let me go over and see the good Land, that*

that is beyond Jordan, *that goodly Mountain and Lebanon*, Deut. 3, 25. *Moses* humbly desired a presential View of *Canaan*, by first passing *Jordan*; but God denyed it him, saying: *Thou shalt not go over this Jordan*, v. 27. Which in the Mystery shews us. *1st.* That the Law cannot bring us thro' *Jordan*, *the River of Judgment*, *or God's Justice*, figured by it, into the heavenly *Canaan*, the true spiritual Rest; that's the Work of *Joshuah* or *Jesus*, who *is the real Propitiation for our Sins*, 1 Joh. 2, 2. *2ly.* That whilst we are under *Moses* or the Father's Ministration, we cannot have a presential Vision, and Fruition, of our eternal Inheritance, we cannot see God's, Face, *Exod.* 33, 20. (that is enjoy him) in the most full and clear Dispensation of his Love and adumbrated, by that goodly Mountain, viz. *Sion* which is made a Type, 1. Of the second Covenant, *Galat.* 4, 24. 26. 2. Heaven it self, Heb. 12, 22. On some Part of which (viz. Mount *Moriah*) *Solomon* built the Temple, 2 Chron. 6, 2. which was also a Figure, 1. Of the Gospel-Church. 2. Of the Divine Nature in its personal Manifestations, to and in the Church. Under *Moses*, I say then, we cannot have a presential Sight, and Fruition of these Things; we cannot come intimately to enjoy and contemplate *Lebanon*, i. e. *the Heart of the Son, or of the eternal One, in whom are hid all the Treasures of Wisdom*, Col. 2, 3. and those Depths of Love which transcend Knowledge; which he himself must make us Possessors of, after we are thoroughly cleansed by his Blood, and so fitted to enjoy them; 'till which to have a View of these Things, at some Distance, as *Moses* had of *Canaan*, especially whilst under the Father's Work, is a considerable Mercy. *3dly.* We learn by this Petition of *Moses*, what is the great Desire, and Bent of Soul, in all the truly Sincere, tho' yet under the first Dispensation; they breath after Perfection, they set their Affections on Things above; they long to see and possess the goodly Mountain of Lebanon,

even Mount *Sion*, the Perfection of Beauty, their eternal Inheritance, and the Heart of Christ here unvail'd, and expos'd, as the pure Object of most sweetly-amazing Contemplations, which is here express'd by *Lebanon*, that odoriferus Mountain, Cant. 4, 11. I say the truly Sincere place their Affections on these Things & are willing with *Moses* to pass thro' JORDAN, that is, Judgment and Humiliation, as a Mean to enjoy them, to be baptised into Christ's Sufferings, and made conformable to his Death, that they may partake of his Resurrection, see his Glory and enjoy his Heart, as the Centre of all their Blessings: whence they expect the Comforter, the blessed Spirit which is a Fountain of Gardens, a Well of living Waters, and Streams from Lebanon. *Can.* 4, 15. even the Sons Heart; of which Spirit he himself hath proclaimed: *If any Man thirst, let him come unto me and drink. He that believeth on me, out of his Belly shall flow Rivers of living Water.* John. 7, 37. 38.

But to proceed towards *Moses*'s Death: Tho' God would not permit him to pass *Jordan*, and enjoy a distinct presential Sight of the good Land; yet he gave him a signal Prospect of it: By whose Command *Moses* ascended up to Mount *Nebo*, to the Top of *Pisgah*; by which Name, either the Summity or highest Part of *Nebo* was called; or else it may be rendred, *the Top of the Hill*, which *Pisgah* signifieth, and is so rendred in this and other Places, by the Interlin. Chald. and Syriack Versions. But from hence the Lord shewed him *Canaan*, that pleasant and fruitful Country, even the whole Land; for he saith *Deut.* 34, 4. *This is the Land, which I sware unto* Abraham, *I will give it unto thy Seed.* And 'tis expresly said: Ver. 1. *He shewed him all the Land of Gilead*, or from *Gilead*, (as *Charkuni* on this Place renders it) which stood on the East-side of *Canaan, even to Dan*, a City on the North-Border, *and all the Land of Judah*, which was in the South-Part, *to the utmost*

Sea,

Sea, that is, the Mediterranean, which bounded *Canaan* on the West; so that well might it be said, and that emphatically: *The Lord shewed him this*; or as the Interlineary: *Fecit eum videre, made him to see it*; for it was much beyond the natural Force of his visive Faculty, to enjoy any distinct, and satisfactory View of so great and distant a Tract of Land from one Place, and therefore needed divine Assistance, to corroborate his Sight, as we help ours by Perspectives and Telescopes.

But the *Targum of Jonathan*, and *Solomon Ben Jarchi*, refer this to a spiritual Vision of the great Things, that were to be transacted in that Land, by the great Men, Judges, Leaders or Kings, that were to rise out of the several Tribes, till the Sanctuary at last should be destroyed; which may receive some Countenance from the Word which signifieth, Prophesy, and was the Mount, whence *Moses* had this great Prospect: However, that *Moses* had an eminent and pleasing View of the Land, either externally, or in Vision, (as the Devil exhibited to Christ all the Kingdoms of this World) is manifest in the Text, and by what the Lord expressed afterward, Ver. 4. *I have caused thee, to see it with thine Eyes; but thou shalt not go over thither.*

But the Mystery of this reacheth further, and may instruct us, (1.) That under *Moses*, even the Father's Dispensation whilst that's uppermost, some Souls thro' signal Mercy, may enjoy a Vision, or Opening of the other World; may have a spiritual View of those many Mansions, which Christ saith are in his Father's House, John 14, 2. Yea, they may be honoured with such Manifestations as *Enoch* had, who propheſied, saying: *Behold! The Lord cometh with ten thousands of his Saints*, (or with his holy Myriads, *en Myriâsin hagiais*) *to execute Judgment upon all, &c.* Jud. v. 14 and 15. and as *Daniel* in his Sleep, *who beheld, till the Thrones were cast down*; (or rather, *erected*, Interlin. *donec Throni elatisont*,

to the same Sense, the Vulg. Lat. and the 70.) *and the ancient of Days did sit, and the Son of Man came with the Clouds of Heaven*, Dan. 7, 9. 13. He saw in Vision that great Day, in which God hath appointed to judge the World by Jesus Christ, Ver. 10. I say, such great Visions may be enjoyed by some choice Persons, who yet are not fully out of the first Dispensation, that of the Father: The Mystery of which, is concluded in these Words: *The Lord shewed* Moses *all the Land of* Gilead *unto* Dan; for *Gilead* signifieth not only, *the Heap of Testimony*, but also *Eternity reveal'd*, or uncovering it self; *unto* Dan, that is *Judgment*, the great Judgment; importing a deep Opening of Eternity, exhibiting in it those glorious Mansions, that are prepared for the *Israel* of God: Where in Spirit and in Power may be seen, that great and goodly City, *we built not*; *Houses full of all good Things, which we filled not*; *Wells, which we digged not*; *Vineyards and Olive-Trees, which we planted not.* Deut. 6, 10. 11. and Heb. 11, 10. This *Gilead* or Eternity laid open, was in a Type (at least) shewed to *Moses*, even unto *Dan, the Judgment*, that great Judgment, which from the Decrees of God concealed in Eternity, shall break forth upon the World, as a Thief comes at Midnight, or as some of the Tribe of *Dan*, surprized the Men of *Leshem, whose Inhabitants being careless and secure, they smote with the Edge of the Sword, and burnt the City with Fire*, Judg. 18, 7. 27. For, just as the Flood came upon the old World, and Desolation upon *Judea*, and *Jerusalem* by *Titus*; so will the Day of the Lord break forth upon the last World: When *the Heavens shall pass away with a great Noise, and the Earth also, and the Works that are therein, shall be burnt up.* 2 Pet. 3, 10.

(2.) The second Thing we may learn from the Mystery of this Prospect, is, that whoever would live in the Way of Preparation for such signal Mercies, must with *Moses* ascend to Mount *Nebo*; they must rise above

the

the outward Life, the animal Passions and Disquietments, into the Life of Faith; they must live in the Spirit, which is the true *Nebo*, or Mount of Prophesy in us; for we find the Voice from Heaven crying to *John: Come up hither, and I will shew thee Things, that must be hereafter; and immediately I was in the Spirit*, saith *John*, and so begins to see the great Visions, Representative of Things to come. Rev. 4, 1. 2. He was in the Spirit, that *Nebo* or prophetick Mountain in us, before he beheld these Things; the more then we live to and in the Spirit, above the Flesh and it's low Sentiments, the easier we may be recollected, gathered up, or ascend into it, to behold whatever divine Bounty will freely manifest, Joh. 14, 21.

(3.) We may hence observe, that all such Openings, and Manifestations, are the free Gift, and meer Work of God; for the Lord shewed *Moses* this Land; 'tis from signal Goodness in God, when such discriminating Favours are afforded Men: and tho' we are always obliged to crucifie the Flesh, live and walk in the Spirit, and so to have our Converses in Heaven; yet, as to such a Fruition, to have such a Door of Vision and Prophesy opened in us: *'Tis not of him that runneth, but of God that sheweth Mercy*; Rom. 9, 16. Which tho' by St. *Paul* applyed to *Jacob* and *Esau*, yet is inferred from what God had said to *Moses*, Exod. 33, 19. *I will be gracious, to whom I will be gracious, and will shew Mercy, to whom I will shew Mercy:* Which was spoken to *Moses*, on the very Account of that great Opening, the Lord in meer Grace afforded him, when he was pleased to condescend, in proclaiming his own blessed Name, and cause all his Goodness to pass before him, *Exod.* 33, 17, 19.

5*thly*. In this Station *Moses* after his glorious Sight, dyeth in the Land of *Moab, according to the Word of the Lord*, Deut. 34, 5. and so might properly say, as old *Simeon*: *Now letteſt thou thy Servant depart in Peace; for mine Eyes have seen thy Salvation*, Luke 2, 29. For 1*st*.

He

He had beheld *Jehoshua*, i. e. *the Lord's Salvation*, Jesus in a Type, made Captain, and invested with Authority, to lead the People into *Canaan*, *2dly*. He had enjoyed a View of the good Land it self, which was a Figure (as to it's Possession) of true Salvation, and Rest from all our Enemies, and from all our Labours. And his Dying in this Mount, in the Land of *Moab* further imports, *1st*. That the Glory of the first Covenant must expire, and cannot bring us into Salvation, *2dly*. That it leaves us in *Moab*, in the Ministration and Property of the Father, short of the full Redemption to be enjoyed in, and thro' the Son. *3dly*. That the divine Decree and Will, must period this Dispensation; for he died according to the Word (or Command) of the Lord, who had said: *Get thee up unto Mount* Nebo, *and die there*. Deut. 32, 49. 50. We cannot pass out of the first Dispensation, that of *Moses*, or the Father, leading us, 'till the prefix'd Time: For as in the outward Work; *when the Fulness of Time was come, God sent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law*, Gal. 4, 4. 5. So 'tis in the inward, the Son's Dispensation riseth in Superiority, in God's appointed Time, to advance our Redemption, further than it could proceed under internal *Moses*, or the Drawings of the Father. *4thly*. As God himself must end this Dispensation; so when he hath, we are obliged so far to forget it, as not to stick in it, but to press on to Perfection, which is implyed in God's burying *Moses*, and concealing his Sepulchre, *Deut*. 34, 6.

Which (tho' it might be partly done, to prevent external Superstition and Idolatry amongst the People) yet spake a further Thing to them, and us: To them, that they should not stick in the external Ministration of the Law, but forget it, and pass out of it, when God should put a Period to it, by the Coming of Christ: To us, that we should not stick in the first Dispensation, that

that of the Father, whatever Glory we have beheld under it; but with St. *Paul* forgetting those Things which are behind, reach forth unto those Things that are before, *Phil.* 3, 13. resolving to follow *Joshua*, i. e. Jesus thro' *Jordan or the Baptism of Sufferings*, 'till he gives us the true Rest, who for our Encouragement has said: *Take my Yoke upon you, and learn of me; for I am meek and lowly of Heart, and ye shall find Rest for your Souls.* Matt. 11, 29. 'Tis further said of *Moses*, Deut. 34, 7. that tho' a hundred and twenty Years old, *his Eyes were not dim, nor his natural Force abated*; by which is signified that the Law, and that *Æsh-dath* the Fire of the Law, or Property of Justice, whence it came, still abides in Force, and living Vigour: For all are under Condemnation, whilst they live in Sin; for *the Law hath Dominion over a Man, as long as he liveth;* but when we are dead to Sin, then the Law becomes dead to us, then the Lord burieth the Body of *Moses*, and we *become dead to the Law by the Body of Christ, that we should be married to another, even to him that is raised from the Dead*, Rom. 7, 1. 4. Which is a blessed Dispensation when we come to it, in Spirit and Power, and can feelingly witness, that *Moses* is dead and buried, and we to him, by the Body of Christ crucified without, but manifested and fed upon within us; and that we are married to Christ, raised from the Dead in Person without, and also in his Spirit and ruling Life within, which is *to know the Power of his Resurrection*, and to be in such a State as to be able to say with St. *Paul: The Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.* Rom. 8, 2.

6*ly.* And lastly, after *Moses's* Death (which by the Jews Tradition, was upon the seventh of *Adar* towards the End of our *February*) they here wept for him thirty Days, *Deut*, 34, 8. as before they had done for *Aaron* Numb. 20, 29.

From

From which we learn first, that divine Persons and Dispensations, are not easily parted with; especially when thro' them we have seen and known much of the Glory and Power of God; though more high and perfect should come into their Places. Thus we find the believing Jews much adhering to, and difficultly parting with the ceremonial Law, *the Body of Moses*, tho' *Messiah* was come in his Room, *the Ministration of Spirit and Life*, in Place of *the Ministration of the Letter and Death.* 2 Cor. 3, 6. 7. And thus we shall find, where any have enjoyed much of God, in the Father's Dispensation, drawing them in Power to the Son, I say we shall find them strongly adhering to that first Dispensation, and loath to remove from it towards Perfection; rather inclin'd to build Tabernacles there, as the Disciples on the Mount, when *Moses* and *Elias* appeared at the Transfiguration: And as unwilling to go forward into the Baptism of Christ's Sufferings and Death; as the Disciples were to leave those Visions on the Mount, and descend thence to follow him to his Crucifixion, of which *Moses* and *Elias* there discoursed, *Luke* 9, 30.

2*dly.* From this Weeping for *Moses* we are taught, that the legal Dispensation leaves us in *Abel-Shittim, the Sorrow for Thornes and Scourges;* Sin not being wholly subdued, nor our Wills wholly resigned to God; whence Sorrows and pricking Cares invade the Soul in this Station, where in a Type, *Israel* still remained.

3*dly.* That the Law without, or the first Dispensation, (*viz.* that of the Father within) cannot lead us to perfect Peace, to that State, where God shall wipe away all Tears from our Eyes; where shall be no more Death, Sorrow, nor Lamentation: For that's the Work of Joshua or Jesus, the Lord's Salvation, who came to *save us from our Enemies, and from the Hands of all that hate us, that we might serve him without Fear, in Holiness and Righteousness all our Days.* It was from our spiritual Enemies

Enemies chiefly, that he came to deliver us, and so by expiating our Sins and removing our Transgression, to end our Sorrows, invest us with true Peace, and at length crown us with everlasting Joy; which Work being further exhibited in *Israel's* subduing and ejecting the 7 Nations under JOSHUA's Conduct, I shall defer the further Enquiry into that, to the second Part of this Discourse.

Concluding this last of the two and forty Journeys, with that signal Exhortation: *Heb.* 12, 2. *Wherefore, seeing we also are compassed about, with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin, which doth so easily beset us, and let us run with Patience the Race, that is set before us: Looking unto* JESUS, *the Author* (or Leader, *ton Archegon*) *and Finisher of our Faith*; *who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the right Hand of the Throne of God.* Whom loving as our truest Life, our supream Friend, and following as the Captain of our Salvation, and great Exemplar of unmixt, pure Obedience; let us to the Father thro' Him, ascribe Glory and Praise for ever.

The Seven NATIONS of CANAAN, which JOSHUA cast out, prefiguring the Works of JESUS, casting out the evil Properties they signifie, out of our Souls.

NATION are the HITTITES, signifying the the *Spirits of Fear and Discouragements.* These discourage the Soul continually with false Fears, affrighting and terrifying it from it's Work: Sometimes raising up Infidelity, sometimes false Reasonings,

ings, thro' earthly Wisdom, disputing against Faith and the Power of God; telling us, that none can come to Perfection; that none can conquer the Temptations and Assaults of the Devil; that none can overcome Sin, Self and the Passions and Distempers of the old Man: Sometimes they discourage from without, with the many Rumours of Wars and Calamities, Persecutions and Tribulations, arguing from the Opinions of learned Ministers or others, against our Practice, and from the divided contrary Judgments of such, from their Books and Writings; also, from the Example of Multitudes, that believe and walk otherwise, and yet hope to be saved. All this, these discouraging Spirits of Fear, cast before the Soul, to stop its Wheels in going to Perfection: And this they do from first to last, even till the Work is ended, and perfection attained. But the Spirit of Faith in the Name of Jesus, doth at last conquer and overcome these Hittites.

2. Nation are the AMORITES, signifying *the bitter fierce talking and judging Spirits;* Judging for this or that, and all from the Root of Bitterness. These bitter Spirits do much hinder the sweet Lilly of the Valley, from springing up in the Soul, even the soft, meek, gentle Nature of the Lamb, from acting out it's Virtue in ourselves, or to others, either Friends or Enemies. These perverse Spirits, rather incite us to require Eye for Eye, &c. and practise Revenge; they despise forgiving Mercifulness, and in their Fierceness rage against Meekness, and the Law of Love and Tender-heartedness, and gentle soft Behaviour. In a Word, the spirits of Envy, Enmity, Jealousy and rash judging, are *Amoritish* Spirits, which *Joshua*, that is Jesus cometh to cast out.

3. Nation are the CANAANITES, *the Merchandizing Spirits*, that traffick in our Minds, Wills, Thoughts, Senses, Imaginations and Affections; they fetch in Buyers and Sellers into the Temple of the Soul, and make it

it run out beyond due Measure, in it's Trafficking with them: Sometimes, in Things we have nothing to do withal, or overconcerning our selves with a Multiplicity of Cares, about Things of little Moment; and thereby pollute and defile our Souls, by opposing the Lamb's Law of holy Silence and pure Stilness, and departing from the one Thing necessary, into the many, and so from Unity and Harmony, into Multiplicity and Discord.

4. Nation are the *Perizzites, the careless, secure Spirits*, that open the Door of false Liberty, before the crucifying Work is done, Circumcision past, and Regeneration finished. These Spirits labour to take us off from our Watchfulness, make us neglect the Cross, and be secure; and so let in all Manner of evil Spirits, to oppress the Life of the Lamb in us; that by forsaking the Way of the Cross and continual Circumcision, (while we are Travellers, and not fixed and established in Perfection) Sin and Self, may get in again, and bear Rule over the Life of Christ rising in us.

5. Nation are the *Hivites, the talking notional Spirits*, that move us to talk of vain Thoughts and Imaginations, and fill our Phantasie with empty Romances and Scenes; and so thro' our Thoughts and Imaginations, they press in, and bring forth a Multiplicity of Words, and many useless and sinful Discourses and Disputes, which greatly hinder the Springing and further growth of the divine Life. These vain frothy Spirits, come from the Starry Heaven, and their Dominion in us, they love Reasonings, Talkes and Debates; they fill us with Notions, and would have us, spend our Life and Strength in talking of high and deep Speculations, and in unnecessary Disputes, for and against, & about all Things; and by this Means, hinder us from being exercised in stable Obedience and Watchfulness. Under these *Hivites*, come in all the Arts and Sciences of this World; their

Office is nothing elſe, but to awaken Notions and Speculations in the Phantaſie, thereby to trouble, enſnare, and to perplex the pure heavenly Life, riſing up in the Soul. I ſay, theſe Spirits have their Progenie, from the Spirit of this World, and all labour to bring forth a talking, notional Religion amongſt Profeſſors, to delude them, and make them think they live well, becauſe they talk well: But they all belong to the Aſtral Heavens, and ſtand under the Fall. In natural Things, as well as ſpiritual, they are ever filling our Heads with Notions, and new Opinions of all Sorts. Thence we too often talk of Diſpenſations beyond our Attainments, and that ſometimes from Viſions, Sights, and Reading of the deep Myſteries of divine Things, and ſo forget and neglect holy Stilneſs, leading to the perfect Death, and daily Mortification of the ill Habits and Cuſtoms of the old Nature and the World, and preſſing into the Humility, Poverty, Innocency and Simplicity, that ſhould be in us, and would more beautifie us in the Sight of God, than all other Gifts and Knowledge whatſoever.

6. Nation are the *Jebuſites*, figuring the *Spirits of Pride and Elevation:* The Name ſignifies to trample upon and deſpiſe; they would ever be trampling under Foot the Blood and Merits of *Jeſus*, in the Pride and Might of the Fire; they ſlight and deſpiſe the meek and humble Way of the Croſs of Chriſt, elevating themſelves above the Heart of Jeſus, and the Power of his Love. They are always tempting us to trample upon the Pearl in our ſelves, and to undervalue the pure Virgin of the eternal Wiſdom, and the precious Things of God, and would draw us into Apoſtacy with themſelves, making us to ſlight the Redeeming Blood of the Lamb, and by puffing us up in ſpiritual Pride, make us to think our ſelves perfect, before we are ſo indeed, and ſo by degrees, draw us to neglect the riſing Life of Jeſus in our ſelves.

7. Nation, the *Girgaſhites*. Theſe are earthly, dirty Spirits,

Spirits, that tempt and draw us to the earthly Life, and it's Vanities; to beſtial Luſts, to Exceſſes in all Things, againſt the Law of Moderation, Purity, Temperance, &c.

And all theſe Spirits fight in us to their laſt Breath, even till they are quite deſtroyed, by the powerful Reſurrection of Jeſus in Spirit, in us, and his Aſcenſion in us; which is our Perfection, in the Life and Nature of the Son of God, who will at laſt caſt them out of the fallen Humanity, and himſelf reign there over them all to Eternity, *Amen.* Hallelujah.

'This is all that is found of the Author's on this Sub-'ject, on which 'tis ſuppoſ'd he had deſign'd to enlarge, 'as a ſecond Part to the preceding Diſcourſe, as *Page* '144.

FINIS.

AN

ACCOUNT

OF THE

Various Ways

OF

God's Manifesting himself to MAN.

With Observations on those

DISPENSATIONS

CALL'D

EXTRAORDINARY.

Joel. 2, 28. 29.

I will pour out my Spirit upon all Flesh; and your Sons and your Daughters shall prophesy. Your old Men shall dream Dreams, and your young Men shall see Visions. And also upon the Servants and Handmaids in those Days will I pour out my Spirit.

Numb. 12, 6.

If there be a Prophet among you, I the Lord will make my self known unto him in a Vision, and will spake unto him in a Dream.

Job. 33, 14. 15.

God speaketh once, yea twice, yet Man perceiveth it not: In a Dream, in a Vision of the Night, when deep Sleep falleth upon Men, in slumbring upon the Bed.

1 Cor. 14, 1.

Follow after Charity, and desire Spiritual Gifts, but rather that ye may prophesie.

AN

AN ACCOUNT OF THE *Various WAYS*, &c.

VARIOUS have been the Ways, in which God hath dispensed himself to his Church, since the Fall of *Adam*: But my chief Design is here to discourse of those, (now called extraordinary) of which are Revelations; infallible Prophesies; Responses from the Mercy-Seat; Answers from the High Priest's Pectoral, named, *Numb.* 27, 21. *The Judgment of Urim*, together with angelical Dreams, Miracles, Voices, Visions, *&c.* Now Visions, of which I shall Discourse more particularly then of the Rest, were chiefly those of Representation of Angels, of the internal Heavens, of Christ's glorified Humanity, and of the Similitude of God. Voices, were either internal, which we may call Inspeakings; or external, which were either from Angels, or from the Persons in the Trinity; some Instances of which, and other extraordinary Ways of God's Discoveries to his Saints, so far as they sute to the present Design, I shall give in the Scriptures I have collected: Which I intend first to present to View; and afterward on them, as the Foundation, to build my Observations, which I shall conclude with a Vindication of some, who at this Time, enjoy many of these extraordinary Things.

Now, my purpose is to begin with God's Discoveries of himself before the Law, which were ordinarily in Visions and Voices: By Voice to *Adam* and *Eve* after their Fall. *Gen.* 3. To *Noah* oft, where before the Deluge, he commanded him to build an Ark, and after

it made a Covenant with him, and all Mankind in him. *Gen.* 6, 13, 18. So to *Abraham*, in directing and counselling him, *Gen.* 12, 1. 2. 3. in familiarly discoursing with him, and comforting him with future Promises, *Gen* 15. By Vision, *Gen.* 15, 17. where God shew'd *Abraham* the Appearance of a *smoaking Furnace, and a burning Lamp;* so *Gen.* 17. God appeared to *Abraham*, discoursed with him, changed his Name, instituted Circumcision. So *Gen.* 18. he had a Vision of three Men, going to visit *Sodom*, at which time, the Lord talked with him, and he interceeded for *Sodom*. *Gen.* 19. Two Angels came to *Lot*, hastning him to depart, and at Length, carryed him, his Wife, and two Daughters out thence. *Gen* 22. God commands *Abraham* to offer up *Isaac*; the Angel prohibits his Execution. *Gen.* 26. God appeared to *Isaac*, directed him, and renewed the blessed Promises. *Gen.* 28. *Jacob* in a Dream, saw a great Vision of Angels, ascending and descending upon an appearing Ladder, above which, the Lord stood Discoursing with him, and renewed the Promises to him. Now *Jacob* looked upon this Vision as a great Thing, and therefore said: this Place is no other than the House of God, and Gate of Haven, hence he named it *Bethel*. *Gen.* 32. God's Hosts of Angels met him, therefore he called the Place *Mahanaim*; here his Name was changed from *Jacob* to *Israel*: And the Place where he wrestled and prevailed with God, he called *Peniel*; because there he saw God Face to Face, and yet lived. *Gen.* 37. *Joseph* who was God's and *Jacob's* Favourite, had two mystical, prophetical Dreams, which were afterwards fulfilled: He had also the Gift of Interpretation of Dreams, *Gen.* 40, 12. which he *Gen.* 41. shewed to be an especial Work of God's Spirit, by interpreting *Pharaoh's* two Dreams, which the Magicians of *Egypt* could not do. *Gen.* 49. *Jacob* by a prophetical Spirit blesseth his Sons, and foretells the Lots of the twelve Tribes. *Gen.* 50. *Joseph* before his Death, propheseth of the Departure

of

of the *Israelites* out of *Egypt*. *Exod.* 3. The Angel of the Lord appeared to *Moses* in a Flame of Fire, and God gives his Commission to lead the *Israelites* out of *Egypt*, Silencing his Objections Afterwards from *Exod.* 4. to the 12. God oft talked with *Moses*, giving Instructions concerning his Applications to *Pharaoh*, before whom he shewed wonderful Signs and Miracles. *Exod.* 12. He spake to *Moses* and *Aaron*, concerning the Departure of the *Israelites*. *Exod.* 13. The Lord went before them by Day in a Pillar of Cloud, by Night in a Pillar of Fire, and so led them by immediate Direction, and many Miracles to Mount *Sinai*. *Exod.* 19. He gave the Law by the Administration of Angels, in that Majesty and Solemnity, Lightning and Earthquakes, that the *Israelites* were glad to own *Moses*, as their Mediator. *Moses*, *Aaron*, *Nadab* and *Abihu*, with seventy of the Elders were called up to the Mount, where God honoured them with a great Vision of his own Likeness; for *ver.* 10. it is said: They saw the God of *Israel*, and under his Feet, as it were a paved Work of Saphir-Stone, and as the Body of Heaven in its Clearness; and *ver.* 17. it is said, that the Sight of the Glory of the Lord, was like the devouring Fire upon the Top of the Mount, where God talked with *Moses*. *Exod.* 33. The People saw the cloudy Pillar stand at the Tabernacle-Door, at which Time, God talked with *Moses* Face to Face; where after *Moses*'s Request to see God's Glory, he promiseth to shew him his back Parts, and to make all his Goodness pass before him, ver. 19. I shall pass over all other Speeches and Appearances of the Lord to *Moses* and *Aaron*, which were very frequent, as may be seen in *Levit.* *Deut.* *Numb.* mentioning only that of *Numb.* 7, 89. where the Answer from off the Mercy-Seat is expressed in these Words: *And* Moses *heard the Voice of one speaking to him from off the Mercy Seat, that was upon the Ark of the Testimony, from between the Cherubims*, & that of *Numb.* 27, 21. Where the Answer by Urim

from

from the High Priest is declared for *Joshua's* Directions, whom *Moses* was commanded to constitute as his Successor. Now after the Law was established as a standing Testimony for the Ordering of Things, civil or ecclesiastical, Deut. 31, 26, 27. God withdrew not extraordinary (then ordinary) Ways of Dispensation: For *Joshua* Chap. 1st. He speaks immediately to *Joshua*, giving him Encouragements, and Instructions how he was to proceed in the general Affairs: So again, *Josh.* 3. and 4. Chap. 5, 15. The Captain of the Lord's Hosts appeared, and commanded him to loose his Shoes from his Feet, at which *Joshua* fell to the Earth. Ch. 7. After his Prayer the Lord answered him, with Directions how to find out *Achan's* Sin. Chap. 8. God directs *Joshua* in the Surprising of *Ai.* Chap. 10. The Sun and Moon stand still in the Sight of *Israel* at his Command, which v. 14. the Spirit of God took Notice of, as a weighty and great Thing. Chap. 13. He hath Direction from God by Voice, about Dividing of the Lands to the Tribes; the Accomplishment of which contains the Rest of the Book of *Joshua*, even 'till his Death. *Judges* 1st. God answered the *Israelites* with immediate Directions, concerning *Judah's* going up against the *Canaanites.* Chap. 2. The Angel of the Lord came from *Gilgal* to *Bochim*, and reproved the idolatrous *Israelites* with such Power that they lift up their Voices and wept. Ch. 3. The Spirit of the Lord came upon *Othniel* and he judged *Israel.* Ch. 4. *Deborah* a Prophetess by immediate Command directed *Barak* to go to Mount *Tabor*, propheſies *Sisera's* Overthrow, which was fulfilled and occasioned that spiritual Hymn, C. 5. C. 6. a Prophet reproved the *Israelites* for their Apostacy, and the Angel of the Lord sate under an Oak in *Ophrah*, appeared to *Gideon*, promised he should save *Israel* from the *Midianites*, shewed a Miracle by producing Fire, v. 21. God talked with him, *v.* 23. The Spirit of the Lord came upon him, he

desired

desired two Signs in a Fleece of Wool, which were granted. *Judg.* 7. God directed *Gideon* by Voice in his War against the *Midianites.* v. 13, 14. The Victory was foretold by an Enigmatical Dream, which being interpreted encouraged *Gideon.* Ch. 11, 29. The Spirit of the Lord came upon *Jephtha.* Ch. 13. The Angel of God appeared to *Manoah*'s Wife, propheſied the Birth of *Sampſon.* v. 3. *Manoah* intreated God for the reappearing of the Angel; it was granted; *Manoah* required the Angel's Name, who anſwered that 'twas ſecret; *Manoah* feared he ſhould die, becauſe he had ſeen God; the Angel aſcended in the Flame of the Sacrifice. Ch. 14, 15. & 16. *Sampſon* is raiſed as an extraordinary Deliverer, in whom the Spirit of God moved at ſeveral Times, by which he wrought great Wonders. Chap. 20, 28. *Iſrael* enquired of God's Oracle by *Phinehas* whither they ſhould fight againſt *Benjamin,* had immediate Anſwer in the affirmative. 1 *Sam.* 2. *Hannah* ſings a ſpiritual Song by Inſpiration: a Prophet is ſent to *Eli,* who predicts the Deſtruction of his Family, & Ceſſation of their Office. Chap. 3. The Lord called *Samuel* three Times by Name; ſhews him the Ruin of *Eli*'s Family; eſtabliſhed him a Prophet. God appeared and revealed himſelf to him in *Shiloh.* Chap. 4. The infallible Word of the Lord came to all *Iſrael* by *Samuel,* ſo that he judged *Iſrael* all his Days. Chap. 9, 15. The Lord told *Samuel* in his Ear the Time of *Saul's* Arrival, and commanded him to anoint him. Chap. 10. He confirmeth *Saul* by Prediction of three Signs, the laſt of which was the meeting a Company of Prophets, deſcending from the Hill of God, with Inſtruments of Muſick, in prophetick Raptures, from whom the Spirit of God came upon him, ſo that he was changed and propheſied. Chap. 12. *Samuel* makes a long Speech concerning the Mind of God to *Iſrael,* and their evil Carriage towards him, and to demonſtrate their Sin in

desiring a King; he prayed for Thunder and Rain in Wheat-Harvest, which happening accordingly amazed the *Israelites*. Chap. 23. *David* enquires of God concerning Smiting of the *Philistines*, and the Issue of his remaining in *Keilah*; was answered. Chap. 28. After *Samuel* was dead, *Saul* enquired of the Lord: Was answered neither by Dreams, nor by Urim, nor by Prophets, which (*v.* 15) was a Sign, that God was departed from him. 2 *Sam.* 2. *David* enquired of the Lord, and was answered with present Directions. Chap. 5. God answered him concerning his War with the *Philistines*, and (*v.* 24.) bid him begin the Battle, when he heard the Sound of a going in the Tops of the Mulberry Trees. Chap. 12. *David* is roused out of Sin, by *Nathan's* parabolical Message from God. Chap. 22. *David* sings a Hymn of Praise to God for his Mercies. Chap. 24. The Prophet *Gad*, *David's* Seer, denounceth God's Intention in punishing *Israel*, and proposed three Evils, one of which was to be inflicted according to *David's* Choice, who saw the Angel that destroyed the People, by the threshing Place of *Araunah* the Jebusite. *V.* 17. it's recorded, that *David* saw the Angel between the Earth and Heavens, with a drawn Sword in his Hand, which caused him and the Elders of *Israel* to fall on their Faces. 1 Chron. 25. it's recorded, that *David* set some of the *Levites* a Part to prophesy, with Harps, Psalteries, Cymbals and Songs. 1 *Kings* 6. the Word of the Lord came to *Solomon* concerning the Buildings of the Temple. Chap. 8, v. 10. 11. when the Ark was brought by the Priests into the most Holy, the Cloud filled the House of the Lord, so that the Priests could not stand to minister, because of the Glory of the Lord. And 2 *Chron.* 7. it's recorded, that God answered *Solomon's* Prayer by Fire, which descending from Heaven, consumed the Sacrifice, at which Time the majestick Glory of the Lord appeared to all, that

were

were present, causing them to bow with their Faces to the Earth, Chap. 9, 29. is Mention made of the Book of the Visions of *Iddo*. 1 *Kings* 9. The Lord appeared to *Solomon* the second Time, as before at *Gibeon*, and promiseth his Extraordinary Presence in the Temple, and with *Israel* by way of Covenant. Ch. 11. The Prophet *Ahijah* discovered to *Jeroboam*, God's Intention of giving him ten Tribes. Ch. 13. A Man of God prophesieth against the Altar at *Bethel*; the Altar for a Sign was rent by Miracle; *Jeroboam's* Hand withered, and by the Prophet's Prayer was again restored. Ch. 14. The Lord discovered to the Prophet *Ahijah*, that *Jeroboam's* Wife would come disguised, to whom he predicts the Death of her Son, and the Captivity of the ten Tribes. Ch. 17. *Elijah* prophesieth, that there should be neither Rain nor Dew in three Years; he is fed by Ravens at the Brook *Cherith*; makes an Handful of Meal a Store-House, and a little Oil in a Cruse, a lasting Fountain; and restores the Widow of *Zarephath's* Son to Life, by recalling his Soul. Ch. 18. An hundred Prophets are fed by *Obadiah* in a Cave: *Elijah* convinceth the People of their Error, in serving *Baal*, by the Miracle of God's Fire, descending upon, and consuming the Sacrifice with the Wood, Stones, Dust, which also licked up the Water: He obtains Rain by Prayer, who by Prayer had before bound up the Heavens, that they afforded no Moisture for three Years. Ch. 19. *Elijah* being in great Sadness of Spirit, fell a sleep in the Wilderness, under a Juniper-Three, where an Angel touched him, raised him from Sleep, presented him with a Cake, and a Cruse of Water; with which being refreshed he lay down again; and after was again visited by the Angel, and commanded to eat and drink as before: In the Strength of this, he travelled forty Days and forty Nights, till he arrived at *Horeb*, the Mount of God, where he lodged in a Cave: Here the Lord discourseth

courseth with him, commands him to come forth, and as the Lord passed by, there was *1st*, a strong Wind, that rent the Rocks in Pieces. *2d*, an Earthquake. *3d*, a Fire. *4th*, a still Voice, in which the Lord spake to him: Here he was commanded to anoint *Hazael*, King over *Syria*, *Jehu* over *Israel*, and *Elisha*, to be his Successor, who followed him after the Touch of his Mantle. Ch. 20, 36. A Lyon slayeth a Man for not smiting the Prophet at his Request. Chap. 22, 17. *Micajah* in a Vision saw all *Israel* scattered upon the Mountains, and Ver. 19. beheld the Lord sitting upon a Throne, and all the Host of Heaven, attending upon the right and left Hand, &c. This is a remarkable Vision, containing four Verses in the Chapter. 2 *Kings* 1. By *Elijah's* Prayer, Fire descended from Heaven, and devoured two fifties; but an Angel directing him to spare the third, he went with them to the King. Ch. 2. The Sons of the Prophets, both at *Bethel* and *Jericho*, knew of *Elijah's* Translation; fifty of them stood to view it a far off; *Jordan* is divided; *Elisha's* promised a double Portion of *Elijah's* Spirit, if he could see *Elijah* snatched up; on a suddain, there appeared a Chariot and Horses of Fire, and *Elijah* was carried by a Whirlwind into Heaven; *Elisha* seeing this, cryed out the Chariots of *Israel*, and the Horsemen thereof: At his return, he divides the Waters with his Master's Mantle, and heals unwholesome Waters, by casting in Salt into the Spring. Chap. 3. By hearing of Musick, the Hand of the Lord came upon him; and he propheſied of the Valleys being filled with Water, without the Sight of any Rain. Chap. 4. He multiplyeth the Widow's Oil, by Sale of which, she paid her Debts; and raised from the dead the *Shunammites* Son, who after Sneezing seven Times opened his Eyes: He also healed the poysoned Pottage; and in a Time of Famine, satisfieth an hundred with twenty Loaves, this was at *Gilgal*; where 'tis like, there was a School of the Prophets

Prophets. (*Chap.* 6.) He causeth Iron to swim; discovereth the private Counsels of the King of *Assyria*; sees his own Security against an Host, by the Presence of the Angels; prays that his Man's Eyes might be opened, who presently saw the Mountain full of Horses, and Chariots of Fire, round about *Elisha*, who smote the *Assyrian* Army with Blindness by his Prayer. Ch. 7. The Lord caused the *Assyrians* to hear the sound of Chariots and Horses, and as the loud Noise of an Host; so that they abandoned their Camp, and fulfill'd *Elisha*'s Prophesy of Plenty in *Samaria*. Ch. 19. *Isaiah* predicts *Sennacherib's* Overthrow, which the Angel of the Lord fulfilled, by destroying 185000 of the *Assyrians*. Ch. 20. *Isaiah* propesieth of *Hezekiah*'s Recovery, and of the Addition of Fifteen Years to his Life, confirmeth him by a Sign of the Shadows going back ten Degrees, and heals him by the Application of a Lump of Figs. Ch. 22. *Huldah*, who dwelt in the Colledge at *Jerusalem*, prophesied of the Destruction of it.

The Book of *Job*, gives also a fair Testimony to these Administrations, out of which, I shall here insert some few Things, according to that Order it is placed in the common Bibles; tho' it is agreed upon he lived before *Moses*. *Job* 4. *Eliphaz*, saw a Vision of a Spirit passing before him, and heard a Voice saying: *Shall mortal Man be more just than God? &c.* Chap. 33, 14. 15. 16. 17. it is said, that God speaks in Dreams, in Night-Visions, in deep Sleep, in Slumbrings, and all to instruct Man. Ch. 38. God discourseth with *Job* out of the Whirlwind, by proposing mysterious Questions, which continue to the 3*d* ver. of the 40*th* Ch. where *Job* answered the Lord, who replyed again out of the Whirlwind. Chap. 42, 5. He had heard of God, by the Hearing of the Ear; but then he saw with his Eyes, which cast him into Self-Abhorrence.

Now, I shall pass to the Writings of the Prophets, which

which were prophetical Visions; upon some of these, I shall only touch, in shewing the Order of Time in Prophesy, as upon *Hosea*, who being the first, prophesied in the Days of *Jeroboam*, the Son of *Joash*, about the Year, 3170. About this Time prophesied *Joel*, which Chap. 2. describes the terrible Appearance of the Armies, which should bring *Judah* to Desolation; he predicts also the Restoration of the Church, the Effusion of the Spirit in it's Gifts, amongst which, Verse 28. are reckoned Dreams and Visions. Contemporary with these was *Amos* who affirms, Chap. 3, 7. that surely the Lord God will do nothing, but he revealeth his Secrets to his Servants, the Prophets. Chap. 7. He saw a Vision of Grashoppers, and of consuming Fire. Ver. 7. he beheld the Lord stand upon a Wall, with a Plumb-Line in his Hand, where verse 8. the Lord spake to him, and shewed the Interpretation. Ch. 8. he beheld a Vision of a Basket of Summer-Fruit, which signified the Propinquity of *Israel*'s End. The next I shall look upon, is *Isaiah*'s Prophecy, which was begun somewhat after these, as it is very probable; and yet before those of the greater Prophets: Chap. 4. He speaks of such an extraordinary Time, when God shall create upon the Assemblies of Mount *Zion*, a Cloud by Day, and a flaming Fire by Night. Ch. 6. Isaiah *saw the Lord sitting upon an high Throne, and his Train fill'd the Temple; above it stood the bright Seraphims, who were adorned with six Wings a Piece, with four they covered themselves, with two they flew.* These cryed one to another: *Holy, holy, holy is the Lord of Hosts, the whole Earth is full of his Glory*; (where they repeated holy three Times, according to the sacred Persons in the Trinity, as the Jewish Rabbins well observe) at the Power of this Voice, the very *Posts of the Doors were moved, and the House was filled with Smoak.* Ver. 5. *Isaiah* cryed out, he was *undone, because his Eyes had seen the King, the Lord of Hosts.* Ver. 6. One of the Seraphims

Seraphims flew to him with a live Coal, and touched his Mouth, declaring that his Sin was taken away. Ver. 8. The Voice of the Lord spake to him, who answering, was sent with a Message from God. Cha. 20. *Isaiah* is commanded by the Lord, to put off his Shoes and Sackcloth, and to walk naked, which he did for three Years, as a Sign against *Egypt*, and *Æthiopia*. Ch. 21, 7. *Isaiah* by God's Command, set a Watchman upon a Tower, who saw a Vision of a Chariot with two Horsemen, and ver. 8. a Lyon; these were a Sign of *Babylon*'s Fall. Ch. 37. He propheſied of *Sennacherib*'s Overthrow, and was commanded by God to confirm it, with the Sign of the People's eating that Year, what grew of it self, and the next Year what sprang from that; so that they were not to sow 'till the third Year. Ch. 63. the Prophet had a great Vision of Christ, which he v. 1. thus expresseth: *Who is this that comes from* Edom, *with dyed Garments from* Bozrah? *This that is glorious in his Apparel, travelling in the Greatness of his Strength; I that speak in Righteousness, mighty to save, &c.* Ch. 66. is a great Prophecy of the Churches Glory, and of God's Intent, to stain the Pride of all Flesh; it is said: *The Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebukes with Flames of Fire.* Now, these Chariots are the Angels, in whom *Jehovah* lives, and by whom he executeth his Decrees in the World.

About this Time *Jonah* propheſied; and not much after these before cited, *Micha*, about the Year 3223. *Nahum* propheſied after the ten Tribes, about 3264. *Habackuk* before the Captivity of the 2 Tribes, Anno 3283. But these with *Zephaniah*, who propheſied about the Beginning of the Reign of *Josiah*, I shall pass over, and come to *Jeremiah*, the II in Order of the greater Prophets, who began his Office about (Anno 3337) in the 13 Year of *Josiah*, and continued till the Captivity of the

the 2 Tribes, in the 7th Year of *Zedekiah*. Chap. 1, 4-10. God discourseth with him, encourageth him, toucheth his Mouth with a Hand, in Type of impowering him to prophesie. Ver. 11. He saw the Vision of an Almond-Tree. God interprets it v. 12. He saw the Vision of a seething Pot, towards the North, v. 13. The Purport of it is opened, v. 14. Ch. 4. He sees in a great Vision, the sad Desolation of *Judea*. Ch. 13. God commands *Jeremiah* to take a Linnen Girdle, and hide it in a Rock by *Euphrates*, which he did, and this Corrupting in that Place, prefigured *Judah's* Destruction. Ch. 24. The Lord presented *Jeremiah* with two Baskets of Figs, the one very good, the other bad, which typed forth the different State of those that were carried to *Babylon*, and those that remained. Ch. 26. *Urijah* the Prophet, who predicted the Destruction of *Jerusalem*, was slain by King *Jehojakim*. Ch. 36. The Lord commanded *Jeremiah* to write all his Prophesies in the Roul of a Book. *Ver.* 26. The Lord hid him and *Baruch* from the Kings Messengers, and afterward commanded him again to enrol his Prophesies. Ch. 43. He is carried into *Egypt*, where (in *Taphanes*) the Word of the Lord came to him to take great Stones, and hide them at the Entrance of *Pharaoh's* Court, and prophesy, *Nebuchadnezzar's* Throne should be set upon them, and his royal Pavilion spread over them. Ch. 50, 51. The sad Destruction of *Babylon* is foretold, and the *Jews* invited to fly thence.

And now I shall bring *Ezekiel's* Testimony, who began his Prophesie in the fifth Year of *Jehojakin's* Captivity about 3371: His Visions were so many, and so great, that to transcribe them at large were to write over almost his whole Book; I shall therefore pass them as briefly as I can, mentioning only what is most pertinent to my Scope: *Ezekiel* Chap. 1.

Being by the River *Chebar* the Heavens opened, and he

he ſaw Viſions of God; here he gives a large Deſcription of the Cherubims. 1. They appear in the Form of living Creatures. 2. Their Number was four. 3. They ſparkled like burniſhed Braſs. 4. Each of them had four Faces. 5. Their Motion was direct. 6. Their Appearances like Lamps and Coals of Fire. 7. Their Emanations Lightning. 8. They were attended with Wheels like the Beryl. 9. The Spirit was their Mover. 10. Their Spirit was in the Wheels. 11. Over them was a Firmament in Colour like terrible Chryſtal. 12. The Sound of their Wings was as the Noiſe of many Waters, like the Voice of the Almighty. 13. Laſtly above the Firmament upon a Throne of the Colour of Saphir-Stones was the Likeneſs of a Man in the Appearance of Fire, encircled in a Brightneſs like the Rainbow. This is called (*v.* 28) the Appearance of the Likeneſs of the Glory of the Lord; at this Sight *Ezekiel* fell on his Face. Ch. 2. v. 2. 9. 10. God ſpeaks to him, the Spirit entred and ſet him upon his Feet: He beheld a Hand directed to him with the Roll of a Book in it, wrote on both Sides, which he was commanded to eat. Ch. 3, 12. *The Spirit took him up, and heard a Voice of great Ruſhing: Bleſſed be the Glory of the Lord from his Place.* v. 13. He again heard the ruſhing Sound of the Cherubim's Motion. v. 22. he was commanded to go *forth into the Plain*, where God talked with him, and *v.* 23. he ſaw the Glory of the Lord, as before by the River of *Chebar*. Ch. 4. He pourtrayed *Jeruſalem* upon a Tile, and in a Type laid Siege againſt it. Ch. 8. He beheld one in the Likeneſs of Fire, from his Loins downwards, and upward of a bright Appearance, as the Colour of Amber, who ſtretching forth his Hand took him by a Lock of Hair, and being caught up by the Spirit betwixt the Earth and Heaven, and was brought in the Viſions of God to *Jeruſalem:* Where he beheld the ſtrange Idolatry of the *Iſraelites.* *v.* 4. The Viſion of God's

Glory was there renewed. Ch 9. A Vision of six Men is declared, and that of the Glory of God again beheld. Ch. 10. There's a continued Vision of the Throne in the Firmament above the Cherubims: Of the Man, clothed in Linnen and scattering the Coals of Fire: Of the House filled with the Cloud, and the Court, with the Brightness of the Glory of the Lord; with a large and pleasant Repetition of the Cherubim's Appearances who are said, *v.* 12. in every Part to be full of Eyes. Ch. 11, 1. He was caught up by the Spirit and transported to the East-gate of the Temple, where he prophesied for That. *V.* 13. *Pelatiah* fell down dead. *v.* 23. The Glory of the Lord, removed from the City, *and stood upon the Mountain.* Ver. 24. he was caught up by the Spirit, and brought in Vision again to *Chaldea.* Ch. 37, 1. *Ezekiel* was transported in the Power of the Spirit, into a Valley full of Bones, where God spake with him, and shewed him a lively Vision of the Resurrection and *Israel's* Restoration. Ch. 40. He begins the great Vision of the Temple, and it's Service, which continues to the 48 Chap. Ch. 40, 2. He was transported in the Visions of God into *Judea*, where being set upon an high Mountain, he beheld the Frame of a City, and *ver.* 3. a Man in the Appearance of Brass with a Line of Flax, and a measuring Reed who commanded *Ezekiel*, to be attentive to the Vision. Ch. 43, 2. He beheld the Glory of the God of *Israel*, come from the Way of the East, with a Voice like the Noise of many Waters, and the Earth shined with his Glory; and *ver.* 5. the Spirit caught him up, and carried him into the inward Court, where the Glory of the Lord filled the House, Ver. 7. God spake to him, and promised his Presence in that Place for ever. Ch. 47. He sees a wonderful mysterious Vision of the Waters issuing from the Temple, and at Length rising so high, that they were impassible, and of such Virtue, that they gave Life to what

what they flowed upon; causing the Trees that grew by them, to keep their Leaves and Fruit continually. Ch. 48. Being the last, contains the Vision of parting the Land amongst the twelve Tribes; of the Place, for the City to be built, which was to have twelve Gates, and to take up 18000 Measures in the Circumference, and the Name to be, *Jehovah Shammah*, the Lord is there.

The next Asserter of these Dispensations is *Daniel*, the Beloved of the Lord, who began his Prophesie near the second Year of *Nebuchadnezzars* Monarchy, *Dan.* 2. about the Year 3398. *Dan.* 1. He and his three Associates looked better with Pulse and Water, than those that enjoyed the King's Dainties. *Ver.* 20. they far excell'd the Magicians in Wisdom. Ch. 2. *Nebuchadnezzar's* Dream, and the Interpretation were revealed to *Daniel* in a Night-Vision. Ch. 3. *Daniel's* three Friends are seen by the King, in the Midst of the fiery Furnace walking untouched, with a fourth Person like the Son of God. *Ver.* 26. they came out of the Fire without hurt. Ch. 4. *Daniel* interprets a second Dream of the King, immediately before the Accomplishment of which, the King heard a Voice from Heaven, saying: *The Kingdom is departed from thee.* Ch. 5. He interprets the mystical Words, which were wrote by the Hand of some Angel, in the Sight of *Belshazzar* to his Astonishment, in the Midst of the prophane Feast. Ch. 6. *Daniel's* Innocency was declared by his miraculous Preservation from the Lions, whose Mouths were shut by the Angel of the Lord, so that they could not hurt him. Ch. 7. *Daniel* had a great Vision of the four Beasts appearing out of the Sea, after the Strugling of the four Winds upon it. Ver. 9. *He beheld* the Thrones cast down, and *the Ancient of Days* sitting in Judgment, *whose Garment was white as Snow, and the Hair of his Head, like the pure Wool; his Throne like the fiery Flame, and his Wheels as*

burning Fire. Ver. 10. *A fiery Stream issued from before him, and thousand thousands ministred to him, and ten thousand Times, ten thousand, stood round about him.* Ver. 13. He beheld *one like the Son of Man, coming with the Clouds of Heaven,* who was brought to the *Ancient of Days,* who established him in an everlasting Kingdom. *Ver.* 16. *Daniel* applyed himself to one of those that stood by him, asking the Truth of those Things, who interpreted them. These great Visions were presented in a Dream. Ch. 8, 1. *Daniel* had another great Vision of the Ram and the He-Goat, by the River *Ulai.* Ver. 13. he heard two Saints speaking, one of which, asked how long the Vision of the daily Sacrifice lasted. *Ver.* 14. One told *Daniel* 2300 Days. *Ver.* 16. He heard a Voice between the Banks of *Ulai* calling to *Gabriel,* to interpret *Daniel's* Vision. *Ver.* 18. whilst the Angel spake, he was in a deep Sleep with his Face towards the Ground, but by the Angel's Touch he was set upright. *Chap.* 9. whilst he was in Prayer, the Man *Gabriel was caused to fly swiftly,* and touch him *about the Time of the Evening Oblation,* who discovered to *Daniel,* that he was sent to give him Skill and Understanding; & so propheſied of *Messiah the Prince,* his Death, and of the Destruction of *Jerusalem. Ch.* 10. After *three Weeks Mourning & Fasting,* as he was by the Side of the River *Hiddekel,* He saw *a Man cloathed in Linnen, whose Loines were girt with the fine Gold of* Uphaz, *his Body like the* Berill, *his Face as the appearance of Lightning, and his Eyes, as Lamps of Fire, his Arms and his Feet, in Colour like polished Brass, and his Voice, like that of a Multitude.* Ver. 7. They that were with him, saw not the Vision. *Ver.* 13 It is recorded, that the Prince of *Persia* resisted this Angel 20 Days, who was succoured by *Michael, one of the chief Princes. Ver.* 16. *One appearing in the Similitude of the Sons of Men, touched his Lips,* so that he was impowered to speak, being before dumb. *Ver.* 17. *Daniel* calleth the Angel, Lord. *Ver.* 20. the

Angel

Angel returneth to fight with the Prince of *Persia*. *Chap.* 12. After the Angel had finished his long Prophesie, *Daniel* beheld two, standing on the opposite Sides of the River. *Ver.* 7. The Man cloathed in Linnen, who stood upon the River, lifted up his Hand to Heaven, *and sware by him that liveth for ever*, that these Things should be fulfilled, when God had perfected the Dispersion of the holy People. *Ver.* 13. He receives a Promise of the Angel, to stand in his *Lot at the End of Days*.

And now I shall call forth *Zechariah*, as a Witness to these Dispensations, (mentioning only *Haggai*, who propheſied about the same Time, and incouraged to the Reedification of the Temple, as *Zechariah* was also commanded) who began his prophetical Course, in the second Year of *Darius*, about the Year 3465. *Chap.* 1, 7. The Prophet by Night, saw in a Vision *a Man, riding upon a red Horse*, standing among the Myrtle-Trees, and behind him three red Horses speckled with white. From *ver.* 9. to the 16. there is a Discourse betwixt the Prophet, the Angel, the Man amongst the Myrtle-Trees, and those that were in the Appearance of Horses, and the Lord himself, who answered the Angel interceeding for *Jerusalem*. Ver. 18. *Zechariah* saw a Vision of four Horses: Ver. 19. The Angel interprets them to be the Powers, that *had scattered* Israel. *ver.* 20. He saw a Vision of four Carpenters, who by the Angel's Interpretation, were to destroy the Horns. *Chap.* 2, 1. He beheld one with a measuring Line in his Hand. *Ver.* 2. He answers the Prophet, he was to measure *Jerusalem*. Ver. 3. two Angels meet. Ch. 3, 1. the Angel shews him *Joshua* the High-Priest standing before the Angel of the Lord, and Satan standing by to resist him. *Ver.* 5. at the Propher's Request, *Joshua* was clothed with honourable Garments, and *a fair Mitre set upon his Head*, in Presence of the Angel of the Lord. *Ver.* 7. the Angel opens God's Covenant to *Joshua*. Ch. 4, 1.

the Angel returned and waked the Prophet. *Ver.* 2. He saw a Candlestick of Gold, with a Bowl on the Top of it, and seven Lamps thereon, with seven Pipes, to those seven Lamps. *Ver.* 3. two Olive-trees, one upon the right, the other upon the left Side of the Bowl. In this Chapter, which is a Dialogue between the Prophet and the Angel, the Meaning of some of these Things is opened, as in *Ver.* 14. Ch. 5, 1. He saw a flying Roll, the purport of which is opened, *ver.* 3, 4. He beheld also an *Ephah* going forth, and a Woman sitting in the Midst of it: And he saw two Women flying, the Wind bearing up their Wings, which were like those of Storks, these carried the *Ephah* betwixt the Earth and the Heaven. Ch. 9. The Prophet beheld four Chariots come out from, betwixt two Mountains of Brass: In the first Chariot were red Horses; in the second, black; in the third, white; in the fourth, grizled and bay, *ver.* 5. The Angel answered the Prophet, that these were the four Spirits of the Heavens, which go forth from standing before the Lord: Those *ver.* 7. are commanded to walk to and fro throughout the Earth. So much for *Zechariah.*

After the Re-edifying of the Temple *Malachi* was raised up, an extraordinary Ambassador from God, near the Year 3521. who Ch. 2. denounceth a Curse against the Priests for breaking their Covenant, and reproves the Idolatry, & Adultery of the People. This was the last before *John* the Baptist, of whom he propheseth, Ch. 4. Whose Office was to preach Repentance to the *Israelites*: who by this Time were much corryted in Doctrine, Discipline and Conversation, tho' in the intermediate Space, they had sometimes (tho' rarely) Experience of extraordinary Dispensations, as Church-Histories record: Instances of which, may be given out of *Machabees*, and *Josephus*, who tells us, that *Jaddus* the high Priest (after his and the People's serious Addresses to God) saw a Vision

Vision in his Sleep, in which the Lord commanded him to open the Gates, and march towards *Alexander* in his pontifical Robes; accompanied with the Priests and People cloathed all in White, which he performing, saved the City from intended Ruin: And of *Hircanus* the high Priest he affirms, that God spake to him diverse Times by Oracles and Revelations, and gave him Knowledge of Things to come, two Instances of which he giveth, one *Pag.* 339. the other *Pag.* 408. He speaks likewise of one *Manahen* an *Essene*, counted an upright and just Man, who obtained from God the Gift of Prediction, or Prophecy; nevertheless, such as these are not to be paralleled with the infallible Prophets, God before afforded his Church, who were as living Oracles upon all Occasions.

But now I shall pass to the Writers of the new Testament, who give a fair and luculent Testimony to these great (and at that Time extraordinary) Dispensations. We read Luke 1. *That there appeared to* Zacharias *an Angel of the Lord, standing on the right Side of the Altar of Incense*, which struck him into Fear; but the Angel prohibits it, predicts the Birth of *John Baptist*, gives his Name, and shews his Office. *Ver.* 19. the Angel discovers that his Name was *Gabriel*. *Ver.* 20. *Zacharias* is struck dumb for his Unbelief. *Ver.* 26. the same Angel was sent from God to *Nazareth*, where he found the Virgin *Mary*, and saluted her in these sweet Expressions: *Hail! Thou that art highly favoured! The Lord is with thee: Blessed art thou amongst Women.* Afterward he comforts her, speaks of her sacred Conception, of the Birth of Christ, names him *Jesus*, speaks of the Eternity of his Kingdom, and reports to *Mary* the Conception of *Elizabeth*. *Ver.* 41. *Elizabeth* filled with the holy Ghost, prophesieth. *Ver.* 46. *Mary* answers in the same spiritual Language. *Ver.* 67. *Zacharias* prophesieth. *Mat.* 1, 20. The Angel of the Lord appeared to *Joseph* in a Dream, and informed him concerning *Mary*'s holy Con-

ception, foretelling the Birth of *Jesus*. Matt. 2. The *Magi* were directed from the East by a miraculous Star, and arriving at the Place where he was born, worshipped him and presented their Gifts, and so returned, as the Lord admonished them in a Dream. *Luke* 2. The poor Shepherds also had News of this by one of God's Messengers; for whilst they were watching their Flocks by Night, *the Angel of the Lord came upon them, and the Glory of the Lord shone round about them*, and the Angel discovered to them the blessed News of Christ's Birth in *Bethlehem*; upon which, there suddenly appeared a Multitude of the heavenly Host, with the Angel praising God and saying: *Glory to God in the highest, and on Earth Peace, good Will towards Men.* *Ver.* 25. the holy Ghost was upon *Simeon*, and he had it revealed, he should not see Death, *before he had seen the Lord's Christ*, who coming into the Temple, took Christ into his Arms, & propheſied. *Ver.* 28. *Anna* the Propheteſs, gave her prophetick Testimony also to the *Messiah*. Matt. 2, 13. *The Angel of the Lord appeared to* Joseph *in a Dream*, and commanded him to fly into *Egypt* with the Child, because of *Herod*. *Ver.* 19. The Angel in a Dream reappeared to him, and bid him return, because *Herod* was dead. *Ver.* 22. being again directed by God in a Dream, he turned into the Parts of *Galilee*. After Christ's Baptism, the Heavens were opened, and the Spirit of God was beheld, descending upon him in the Form of a Dove. And *Ver.* 17. there came a Voice from Heaven saying: *This is my well beloved Son, in whom I am well pleased*, *Mat.* 4. After the Devil had left Christ, *the Angels came and ministred to him.* Matt. 14. Jesus walked upon the Waves of the Sea. Ch. 17. He was transfigured before three of his Disciples, so that his Face did shine like the Sun, and his Rayment became white as the Light; and *Ver.* 3. there appeared to them *Moses* and *Elias* talking with Christ. And *Ver.* 5. A bright Cloud

Cloud overshadowing them, a Voice was heard out of the Cloud, saying: *This is my beloved Son, in whom I am well pleased; hear ye him. Ver.* 9. this Vision was not to be declared, till Christ was risen from the dead. *Mat.* 27. and *Luke* 23. the Sun was darkned for 3 Hours, the Vail of the Temple rent, from the Top to the Bottom; the Earth did quake, and the Rocks clave; the Graves also opened, and many Bodies of the Saints which slept, arose, and after his Resurrection came into the holy City, and appeared to many. *Matt.* 28. When the Women came to the Sepulchre, *Ver.* 2. *There was a great Earthquake; for the Angel of the Lord having descended from Heaven, rolled back the Stone from the Door of the Sepulchre, and sat upon it. Ver.* 3. *His Countenance was like Lightning, his Rayment white as Snow. Ver.* 5. 6. 7. He speaks to them, bids them not fear, declares Christ's Resurrection, and commands them to tell his Disciples of it, and how they should see him in *Galilee. Mark.* 16, 5. it is recorded, they saw in the Sepulchre a young Man, cloathed in a long white Garment, and *John* 20. it is said, *Mary* saw in the Sepulchre two Angels in White sitting, the one at the Head, the other at the Feet, where the Body of Jesus had lain. *Luke* 24. this is called a Vision of Angels. *Mark.* 16, 9. Christ appeared to *Mary Magdalen*, who did not know him, *John* 20, 15. And *Mark.* 16, 12. *Luke* 24, 15. He afterwards appeared in another Form, to two of them, who, as 'tis more than probable, were those spoken of, whose Eyes were held that they could not know him, but afterwards opened, so that they knew him; but *Ver.* 31. he vanished out of their Sight. (*aphantos egeneto*) *John* 20, 19. He appeared to the Eleven, when the Doors were shut, and blest them. *Ver.* 26. He came again, when the Doors were shut, and stood in the Midst of them, who then were altogether; at which Time he convinced *Thomas. Acts* 1, 9. after he had promised the holy Ghost, he was

taken up into Heaven, a Cloud receiving him out of their Sight, and whilst (*ver.* 10. 11.) they looked towards Heaven, two Men stood by them in white Apparel, and told them, as they saw him ascend into Heaven, so they should see him come again from Heaven. *Acts* 2, 1--4. as they were together on the Day of Pentecost, *there suddenly came a Sound from Heaven, as of a rushing mighty Wind, and fill'd all the House, where they were sitting*; *and there appeared to them cloven Tongues as of Fire, and sat upon each of them, and they were all filled with the holy Ghost.* Acts 4, 31. after they had prayed, the House was shaken where they were assembled, and all were fill'd with the holy Ghost. *Acts* 5, 19. the Apostles being cast into the common Prison, were delivered by an Angel of the Lord, which by Night opened the Prison-Doors, and said *ver.* 20. *Go, stand and speak in the Temple to the People, all the Words of this Life.* This done, and the Doors shut again without the Keeper's Knowledge, who to little Purpose stood without Watching. *Acts* 7, 55. 56. *Stephen* being full of the holy Ghost, saw the Heavens opened, and beheld the Glory of God, and Jesus standing on his right Hand. *Chap.* 8, 26. the Angel of the Lord spake to *Philip*, and commanded him to go towards the *South*, where he met the Eunuch. *Ver.* 39. the Spirit of the Lord caught away *Philip*, so that the Eunuch saw him no more, who *ver.* 40. was found at *Azotus*. *Chap.* 9. and *Ch.* 26. as *Saul* was journeying towards *Damascus*, suddenly there shone a Light from Heaven, above the Brightness of the Sun round about him, so that he fell to the Earth, and heard a Voice saying to him: *Saul, Saul, why persecutest thou me? Ver.* 5. Christ answered *Paul: I am Jesus whom thou persecutest.* After this he commanded him to go into *Damascus*. You may see *Acts* 26. that Christ at this Time, gave *Paul* his Commission to be an Apostle. In this Vision *Paul* saw Christ, as it is clear by the

the 17 *Ver.* of the 9 Chap. where *Ananias* affirms, that Jesus appeared to *Paul* in the Way. *Ver.* 10. the Lord spake to *Ananias* in a Vision, and commanded him to visit *Saul*, who had seen a *Ananias* in Vision, coming in and imposing his Hands upon him, to restore his Sight; Christ and *Ananias* discourse here. *Acts* 10, 3. 30. *Cornelius* about the ninth Hour saw in a Vision an Angel of the Lord, in bright Cloathing coming to him, who commanded him to send for *Peter*, discovering where he was. *Ver.* 10. *Peter* fell into a Trance, and saw the Heavens opened, and a certain Vessel descending unto him, as it had been a great Sheet, knit at the 4 Corners, and let down to the Earth, wherein were all Sorts of Beasts, Fowls and creeping Things. *Ver.* 13 the Voice said: *Arise* Peter, *kill and eat.* *Ver.* 15. 16. the Voice spake again; this was three Times done, and the Vessel received up again into Heaven. *Ver.* 19. 20. the Spirit bid *Peter*, to go with the 3 Men, which *Cornelius* had sent. *Chap.* 12, 7. whilst *Peter* was sleeping betwixt the Prisoners, the Angel of the Lord came upon him, and a great Light shone in the Prison, so that *Peter* was raised from the sleep by the Angel, and loosed from his Chains; and commanded to cast his Garments about him, and to follow. *Ver.* 9. he knew not that it was really so, but thought it a Vision: But after the Iron Gate opened of it self, and the Angel departed, he saw it was real. *V.* 15. the Christians thought it had been *Peter*'s Angel, that knocked at the Door. *Acts* 8, 10. the Lord speaks to *Paul* by Night in a Vision: *Be not afraid; for I am with thee: Hold not thy Peace; for I have much People in this City.* *Acts* 16, 9. a Vision appeared to *Paul* in the Night, in which he saw a Man of *Macedonia* stand by him, desiring him to come over into *Macedonia*, and help them. *Acts* 23, 11. When *Paul* was in great Danger, the Lord stood by him in the Night, and said: *Be of good Cheer*, Paul! *For as thou hast testified*

fied of me at Jerusalem, *so must thou bear Witness at* Rome. *Acts* 27, 23. in the Night the Angel of the Lord stood by *Paul*, and bid him not fear, foretelling the Preservation of all that were in the Ship. 2 *Cor.* 12. *Paul* speaks of himself, that he was caught up into the third Heaven, into Paradise, where he heard unspeakable Words, which is not Lawful for a Man to utter.

I shall close up these Instances with only mentioning the glorious Revelation of *John*, which is made up of diverse Visions and Voices; and therefore cannot but give an effectual Testimony to these Dispensations, seeming to be the very Accomplishment of Christ's Promise to *John*, of tarrying till he came, which was a peculiar Priviledge of his, above his fellow-Disciples.

But now having collected these choice Scriptures, in which the Enjoyment of these extraordinary Dispensations is clearly held forth; and that in the Time of the Patriarchs, Prophets and primitive Christians, I shall pass to the Observations, which I intend to draw from them, as the Ground-Work of my Discourse.

The first Thing therefore I shall observe, is: *That from the Beginning of the World, till* Malachi *had ended his Prophecy, the CHURCH of God in every Age, hath been blest with some extraordinary Dispensations.* From the Creation to the Law, Visions, Voices & Prophecy were the chief, if not the only Ways of God's Discovery of himself to his Church; and after the Law was given, and wrote and commanded, always to be retained in the Thoughts of the *Israelites*, God continued the Dispensations of Visions, Prophecy, Answer by *Urim*, and by Voice from the Mercy-Seat, *Numb.* 7, 89. as standing Ways of God's revealing himself, by which, upon most Occasions, the *Israelites* were directed; so that when they designed War, they enquired of the Lord, whether they should proceed in it, or not; who sometimes, as Judg. 20, 28. answered them by the Highpriest; sometimes

times by Prophets, as 2 *Kings* 20, 9. discovering what his Will was; and it was a Sign of God's abandoning those, to whom he denied such immediate Directions; hence that of *Saul*, 1 *Sam.* 28, 15. *God is departed from me, and answereth me no more, neither by Prophets, nor by Dreams*, nor by *Urim*, as in ver. 6. And it was a Sign of Irreligion, and Neglect of God, not to go immediately to him for Direction, and Help in any Extremity or great Occasion; 2 *Chron.* 16, 12. it is left as a Character of *Asa*'s Prophaneſs: *In his Diſeaſe he ſought not to the Lord, but to the Phyſicians.* For in ſuch Caſes the Prophets were wont to be conſulted with, who uſually diſcovered God's Purpoſe, and ſometimes cured, as *Iſaiah* did *Hezekiah*, 2 *Kings* 20, 7. And theſe Ways of God's Diſpenſing himſelf, were very prevalent to work thoſe Effects, which the ſtanding Law could not: as may be ſeen Jud. 2, 4. where the Angel's Speech forced the diſobedient *Iſraelites* to Tears and Repentance; and 2 *Sam.* 12, 13. *David* was driven to Confeſſion, and Sorrow for his Adultery and Murder, by *Nathan*'s immediate Meſſage from God; whereas the Law, though he knew, and underſtood it as well as any, could not before work that great Effect upon him: Hence we ſee, how uſeful theſe Diſpenſations may be, even to great Saints, whilſt in the Body, and by Union with their ſenſitive Part, are expoſed to worldly Allurements.

My ſecond Obſervation is this: *That God's Withdrawment of extraordinary Prophets and Diſpenſations from the Church, after* Malachi's *Time, till Chriſt's Coming, was a Sign of God's Diſpleaſure againſt them*, for that Corruption, which began to grow both in Prieſts and People, as you may ſee in *Malachi*; and a Token of leaving them more to themſelves, that ſo experimenting the ſaid Effects of their own Reaſons and Underſtandings, in the Abſence of theſe infallible Diſcoveries of God, the Coming of the *Meſſiah*, in the Renewal of theſe Things, might

might be the more acceptable, and satisfactory to the Pious. The Truth of this appears by that prophetical Commination, which after *Malachi* was fulfilled, *Micha* 3, 6. where God speaks this concerning the Prophets: *Therefore Night shall be unto you, that ye shall not have a Vision, and it shall be dark unto you, that ye shall not divine, and the Sun shall go down over the Prophets, and the Day shall be dark over them.* And ver. 7. *Then the Seers shall be ashamed; yea, they shall cover their Lips; for there is no Answer of God.* Here the Time of the Cessation of Prophecy and Vision, is compared to the Withdrawment of the Light of the Sun, and to the Darkness of Night, and is threatned as a Judgment, which really came upon the visible Church after *Malachi*; when these Enjoyments disappearing the Priests and People lapsed into great Corruption, dividing into the Sects of *Essenes*, *Pharisees* and *Sadducees*, and for Want of the infallible Spirit misinterpreted Scriptures, wresting them to the particular Interests of their private Sects; yet many of them, especially the *Pharisees*, pretended much Sanctity and Zeal to God, who desirous of popular Esteem, made great Show of Religion, by their appearing Strictness in external Ceremonies and Duties; against whom, with the Scribes and Lawyers, Christ was more sharp than against Publicans and Harlots, calling them, *Matth.* 12, 34. *a Generation of Vipers*, and cautioning the People continually to beware of them; because of their blind Zeal, Hypocrisy and Love of their own Repute, with their desperate Opposition against the Breaking forth of the Gospel, which they discovered by their Persecuting and Aspersing of Christ, in telling the People, *Matt.* 11, 19. and Ch. 12, 24. he was a Friend of Publicans and Sinners, and a Conjurer, designing by this to save their own Honour and Repute in aspersing and eclipsing his.

The third Thing I shall observe, is: *That these Dispensations, after their long Eclips and Cessation in the Church*

Church, (by which much Corruption crept into Doctrine, Discipline and Conversation) *at Christ's Entrance into the World, began again to be renewed, and appear more eminently.* Hence the Angel *Gabriel* appeared to *Zacharias* in the Temple, and gave *John* his Name, and afterward to the Virgin *Mary*, when he predicted Christ's Birth, and her holy Conception, by the impregnating Power of the holy Ghost: Then also Prophecy began to be restored; for *Elizabeth* was filled with the Holy Ghost, and propheſied, and was answered by the blessed Virgin in the same Way. And *Luke* 1, 67. *Zacharias* was acted by the same Spirit of Prophecy, and it was revealed by the Holy Ghost to *Simeon*, he should not see Death, before he had seen the *Messiah*; over whom he propheſied in the Temple: At which Time *Anna* exercised the same Gift in her prophetick Testimony; and a little before this, the poor Shepherds (not the learned Scribes and Pharisees) received News from the Angel of Christ's Nativity, at which Time they heard a Multitude of the heavenly Host, in a divine Hymn, congratulating Heaven and Earth for the Happiness of this new born *Messiah*, who came to finish Transgressions, and to bring in everlasting Righteousness, to rend the Vail from before the most Holy, and to put a Period to those legal figurative Dispensations; which the Priests had as much corrupted, as they vigorously endeavoured their Continuance.

My fourth Observation is this: *That, although in the Time of the Patriarchs especially, Visions of Angels were represented many Times to the external Senses*; (the Angels assuming Bodies compacted of the purest elemental Matter,) *yet afterward Visions and Voices, in the Time of the Prophets and primitive Christians, were much presented to the inward Senses*; *being neither seen nor heard by the outward.* Now the Truth of this appears by many Instances in Scripture, as by that of *Elisha*, 2 *Kings* 6, 17.

who

who prayed that his Man's Eyes, that is, internal Sight, might be opened, and was answered with the Lord's unlocking those Eyes, which were suitable to the Objects they were to see, so that the Man instantly beheld the Mountains full of Horses, and fiery Chariots round about *Elisha*. Here we may observe, the Objects were present before, which *Elisha* saw, though his Man could not, whence he prayed, that his Eyes might be opened; now if they had been Objects of external Senses, *Elisha*'s Man might have seen them as well as himself, especially being in fiery bright Appearances: Whence it appears, that they were not beheld by the external, but internal Eyes, which must be opened, before such Objects, though present, can be seen. So *Daniel* Ch. 10, 7. *alone* saw the Vision, the Men that were with him, not discerning it; tho' it was of an Angel, whose *Face was as the Appearance of Lightning, & his Eyes as Lamps of Fire*; and so extreamly fit for the Sight of all their outward Eyes, and could not but have been seen by them, had they been material Objects suitable to them. So Voices were heard by the internal Sense of Hearing, without the Help of the external Organ, *Dan.* 10, 9. *When I heard the Voice of his Words, then was I in deep Sleep on my Face.* He was in a deep Sleep, and yet heard his Voice: Now we know, in deep Sleep the Soul acts not in receiving Species, either visible or audible through the outward Senses. Hence it is clear, that this Voice was not heard by the external, but internal Ear or Power of Hearing. The Truth of this, is more strengthned by that of *Dan.* 8, 18. and by that of *Acts* 22, 9. where *Paul* affirms, that the Men that were with him, in his Vision of Christ, *heard not the Voice of him, that spake to him*; tho' he himself heard a considerable Discourse, *Acts* 26, 15. 16. 17. 18. Hence it is clear, it was not his corporeal Ear by which he heard it, as we hear ordinary Voices; for a Voice or Sound in the Air, communi-

cates

cates it self equally to every ones Ear that is present, supposing there be no outward Obstacle to hinder; therefore *Paul* heard this Discourse by the internal Faculty of Hearing, not by the outward Organ. This further appears by that Vision of *Peter*, *Acts* 10, 10. 11. where in a Trance he saw the Heavens opened, and a Vessel full of living Creatures descending to the Earth; and heard a Voice speak twice to him. Now we cannot think, that being in a Trance, he could hear and see with his organical Eyes and Ears; because an Extasie or Trance is such a State, in which the Soul is so gathered up into it's own Centre, and alienated from the external Organs of Sensation, that they act not for that Time: Therefore, these Objects were perceived by the inward Faculties of Sight and Hearing, without the Help of the outward Organs. Alike Instance to this, is that of *Acts* 22, 17. 18. where *Paul* speaks thus of himself: *And it came to pass, when I was at* Jerusalem, *even whilst I prayed in the Temple, I was in a Trance, and saw Christ saying unto me: Make Haste, and get thee quickly out of* Jerusalem, &c. But to prove that Visions may be seen, and were seen, without the Help of the external Organ of Sight, I shall only insert one Instance more out of *Acts* 9, 11. 12. which makes it as clear as the Sun; for there Christ tells *Ananias*, that *Paul* in a Vision had seen him coming in, and laying his Hands on him, that he might receive his Sight; now, at this Time, *Paul* was absolutely blind, and so in an utter Incapacity, to see a Vision, or any Thing else with his external Eyes; for he received not his Sight till afterwards, being first touched by *Ananias*, and freed from those Scales, which before obstructed his Sight: And I believe, that most of these Visions, whether of Angels or of Representation, which were seen by the Prophets, Apostles and primitive Christians, were discerned by the Faculties of the Soul, without the Help of the external Organs, being spiritual, not

corporeal Objects. The Reason of my Judgment in this particular, is partly grounded on my former Instances, and more which I could give; partly on the Experience of many Christians in this Age, who having frequent Visions and Voices, find certainly that most, if not all, are Objects of the internal, not of the external Senses, being absolutely, if not spiritual and incorporeal, yet as they speak, spiritual, like those Species, which proceeding from an hundred different Places and Objects meet in one Point of the Air, without hindring or excluding one another. But if any inquire, how and in what Manner these Visions are seen? I answer by Way of Distinction, *1st*, that the most sublime and spiritual, which are seen in Raptures, and in the greatest Abstraction of the Soul, from the Acting of it's inferior Faculties, are beheld intuitively, by Way of simple Visions, proper to Spirits: Even as the Angels see Objects, and as separated Souls behold Things in Heaven. This Manner of Vision *Paul* enjoyed, when he was wrapt into Paradise; and *Ezekiel*, when he beheld the Likeness of the Glory of God upon his Throne; and *Micajah*, when he saw the Lord upon his Throne, with all the Hosts of Angels on his right and left Hand; and likewise divine *John* in his Visions of God, Christ, Heaven, the four and twenty Elders, and in his Sight of the separated Souls under the Altar. *2dly*, most other Visions, which are not so abstract and high as these, are seen, and Voices heard, in that Way we see and hear, when we are in Sleep, which appears by *Acts* 12, 9. where it is said of *Peter*, that he went out, and followed the Angel, and wist not, that it was true that was done by the Angel, but thought he saw a Vision; here you see, that although the Angel had descended with a shining Lustre into the Prison, raised him from Sleep, freed him from his Chains, commanded him to cast his Garments about him, and follow him, which he actually did; yet *Peter* knew not that

that it was really so, but thought it had been some Vision, representing his future Deliverance; which clearly shews, that in Visions the Soul is in that State, as in Dreams, much gathered from the outward Senses, seeing and hearing, as when awake, yet not so clearly sensible of the State of the outward Man, as when awake in the usual Employment of our Senses; and we must know, there are Visions in Sleep, as well as when we are awake; for *Dan.* 7, 1. the great Vision he saw of the four Monarchies, and of Christ's Kingdom, is called a *Vision and a Dream*, being a Vision in a Dream. Now at such Times as these, they were not only the Species of visible Objects and Voices, (as most think common Dreams are) which *Daniel* and other Saints saw and heard, but real Objects, according to their several Natures; even such as real Visions and angelical Voices, when we are awake; which appears in that *Daniel* in this Dream or Vision, saw God's Throne, with many Myriads of blessed Spirits standing round about, and asked one that stood by him, what was the Meaning, who by Voice interpreted all the Mysteries of it. Now, this Voice was real, yea infallible, not such a Species, as most think those are we hear in Sleep; for then *Daniel* might have been deceived, as those that dream they eat, and awake hungry; so *Gen.* 28, 13 it was a real Voice that *Jacob* heard in his Sleep, where God said to him: *I am the God of* Abraham, Isaac, *&c. In thee and in thy Seed, shall all the Families of the Earth be blessed*; where he uttered many other infallible Truths. So *Matt.* 2, 20. the Angel of the Lord appeared to *Joseph* in a Dream, and said: Joseph, *thou Son of* David! *fear not, &c.* Where he shews the Mystery of Christ's holy Conception. Now, 'tis very clear, that *Joseph* did not only dream he saw an Angel, as having the Species of one only in his inward Senses; but he really saw one present, (*i. e.*) as really as they were wont to see Angels awake, or else it were not true,

Ver 20. that the Angel of the Lord appeared to him in a Dream; so he heard the Angel speak by real Voice, that which was infallible; and heard not only the Image of a Voice, without the Presence of a true Voice: For then, how could the Scripture be true, which affirms that the Angel said: *Joseph! thou Son of* David! Hence it is clear, the Saints have conversed, and therefore may, nay, I know do converse really with Angels and Spirits, in Dreams, and enjoy their personal Presence, and not only the intentional Species of Things absent. And by this it is likewise manifest, that the Soul by it's internal Faculties, may both hear and see internal Objects, without the Use of the external Organs. And as to my own and some other Christians Experience, (which in such rare unusual Things is the best Judge) according to Scripture, most Visions when we are awake, are Objects presented to the internal Senses, as those that are seen, when we are in Sleep; and many Times tho' we are not a sleep, the Soul is much gathered up, from the Acts of external Sensation, in strong Vision; yea, many times the very Power of Visions casts those, that it suddenly breaks in upon, into a Kind of Sleep, or deep Silence; thus the Angel that appeared to *Daniel* Ch. 10, 9. caused him to fall in a deep Sleep; and *Rev.* 1, 10. at the glorious Appearance of Christ, *John fell at his Feet as dead*; which Instances shew, how the Soul at such Times is drawn into it's own Centre, from acting freely in the corporeal Organs of Sensation, yet, both sees and hears in a more intrinsecal spiritual Manner.

The fifth Thing I shall observe, is: *That the Heavens which in the Scripture are many Times said to open*, Ezek. 1, 1. Acts 7, 56. & Ch. 10, 6. *are not the external but internal spiritual Heavens.* Hence as a Preparation for the Seeing of Visions, these Heavens are sometimes first said to open, as *Ezek* 1, 1. *The Heavens were opened, and I saw Visions of God*; these were not the outward Heavens;

vens; for to what Purpose should they open as a Præludium to Visions? For if by Heavens the Clouds in the middle Region are meant, why should the Opening of them conduce to the Seeing of Visions? When they are opened every fair Day, and yet we see no Visions; and as to the æreal Substance of the Heavens, which is stretch'd out betwixt us, and the Extremities of the starry Firmament, that needs not open; for being a transparent Body like the Air, or the same with the Air, it cannot hinder the Sight of such luminous Objects, as we suppose Heaven to be; and those Things were, that *Ezekiel*, *Stephen* and *John* saw, after the Opening of the Heavens, which were much brighter than the Stars, and fitter to be seen through the Firmamental Expansum, than their borrowed Light, which yet we evidently beheld with our outward Eyes. These I say therefore, were internal spiritual Heavens, only discernable with the inward Eye of the Soul; for otherwise the *Jews*, *Acts* 7, 56. might have seen the Heavens open, as well as *Stephen*, and Christ standing on the right Hand of God, but they saw nothing: And his declaring what he beheld, hastened their executing him. Hence assuredly, these were not the outward Heavens he saw opened; nor the outward Eyes, with which he saw Christ glorified, as in a Place beyond the Stars; for how could the Species of Christ's Humanity be conveyed so far? And seen so distinctly at such a vast Distance? It being more than 100 and 30 Millions of Miles from the Earth to the Starry-Heaven; and God knows how far, betwixt that and the supposed Place of the third Heavens or Paradise: And we see that the Sun, which is the most glorious Body of this Creation, and more than an 100 times bigger than the whole Earth, scarce seems a Yard in the Diameter, tho' it be not absent from the Earth the 100th Part of that Distance, betwixt the Earth and the Firmament; and the Stars of the first Magnitude, which

are more than 30 times bigger than the Earth, are at such a Distance, that they shew no bigger than Bullets; hence it seems impossible, to have seen the outward Heavens that opened, and Christ's Humanity seen from above these; they were then the inward Heavens, the Heavens of Angels and Spirits, whose Distance from the Earth is not to be measured by external Space, as that of the Stars and outward Heavens; but by the internal Graduation of Essences betwixt the Centre and Circumference, the Deity being the Centre, gross Matter the Circumference, and so according to the Purity and Spirituality or Grossness of Essence, Things are nearer to, or further from the Earth, that being most internal and neareſt God the Centre, and that most low, external and neareſt the Earth, the Circumference, which participates most of Materiality; so that the Heaven of Heavens, or Paradise, though at a huge Distance from the Earth; yet is in it's own Principle every where; even as God in the Purity of his Essence, is far above and distinct from the Earth, yet is every where, and fills all Things. Now if this were not so, and the third Heavens were above the Stars only, and not every where in their own Principle; Christ was not then in Heaven, when he appeared to *Paul* in his Way toward *Damascus*; and in the Temple, *Acts* 22, 17. 18. where *Paul* saw him, and heard him speak; and when he stood by him in the Night, *Acts* 23, 11. comforting him, and when he shewed himself to *John* in Brightness and much Splendour, *Rev.* 1, 9 whilst he was in *Patmos*, at which Time *John fell at his Feet as dead*; but certainly at these Times he was in Heaven, and the Negative is very untrue, because contrary to the Scripture *Acts* 3, 21. where it is thus spoken of Christ, *whom the Heavens must receive, 'till the Time of the Restitution of all Things*; and against the constant Verity of that Article of the Creed, which affirmeth that he sitteth at the right Hand of God, as Heb. 12, 2. *at the*

the right Hand of the Throne of God, which Throne is Heaven or in Heaven. But if any should object against this our Assertion, that we make Heaven infinite, and so to be God, because we affirm, that 'tis every where (*repletive*) as God is; I answer: It doth not follow from what I have declared, that Heaven is infinite, and so, God: For tho' it should fill this whole World, and be every where in some Measure as God is; yet it doth not follow from thence, that it is infinite and unlimited, because this World is not so, being every Way limited. But if any again object, that if it were every where, we might then see the Bodies of the glorified Saints amongst us. I answer: That no Way follows; for neither the third Heaven, nor the Saints glorified Bodies are Objects for the outward Eye, that being a spiritual Heaven, and so suitable to the Nature of Spirits and Angels; these spiritual Bodies, which are really invisible to the Eye of Sense; tho' as the Angels were wont, they may be made to appear to those in the Body, and again to disappear, as did Christ to his Disciples after his Resurrection, who was said to come in, *when the Doors were shut*, and to stand *in the Midst of them*, they not discerning him before he there appeared, and then to vanish out of their Sight; and yet this was before his Ascension, and before the last Purification and Spiritualizing of his Body, by which it was fitted to enter into the Kingdom of Heaven, and to be received up into the Centre of the divine Presence, of which, such Flesh and Blood as ours, is incapable. By what I have asserted, we may understand the Meaning of that of Gen. 22, 11. (and such other Scriptures) where it is said: The Angel of the Lord called to *Abraham* out of Heaven, *Abraham, Abraham*, &c. Now we cannot reasonably think the Species of a Voice (a Voice or articulate Sound being but a determined or figured Motion of the Air, or such like fluid Body) to be conveyed thro' the outward Heavens from

above the Stars, so many hundred Millions of Miles, without such a Change or Thundering, which would have shaken the Earth, and discovered *Abraham's* Intention to the whole World. This Voice then came from the internal Heaven, which is, as I said before, every where, yet not in a physical or natural Place, as visible elemental Bodies, but in a Way peculiar to Spirits and spiritual Bodies of these Heavens. Thus that of *Peter* is to be understood *Acts* 10, 11. who saw the Heavens opened, and a Vessel let down thence to the Earth; for it is absurd to think that Vessel descended from above the Stars, through such a vast Space to *Peter*; or that he saw this with his bodily Eyes, come out from above the visible Heavens and descend, without it were an hundred Times bigger than the whole Earth, and then it would have covered it, and have filled all the Space betwixt the Earth and the Moon, and have been perceived by Others as well as *Peter*, without the World had been all in a deeper Trance or Extasie, than *Peter* was; certainly then, these were spiritual Objects, seen with *Peter's* inward spiritual Eyes; for he was at that Time fallen into a Trance, and so unfit to make Use of his organical outward Eyes: And to conclude this Head, when such great Openings and Visions were seen, it is sometimes said, that the Beholders of them *were in the Spirit*, *Rev.* 1, 10. and that *the Hand of the Lord was upon them*. *Ezek.* 3, 14. Which shews their Abstraction from the Senses, and an extraordinary Effusion of spiritual Virtue upon them, as Means of preparing them for these spiritual Enjoyments, which Means were unsuitable to qualifie them for corporeal Vision.

My sixth Observation is: *That the Saints are continually attended and guarded by the blessed Angels*, Ps. 34, 7. *The Angel of the Lord encampeth round about those, that fear him, and delivereth them.* Now this (as other such Assertions of Scripture) is of continual and constant Verity;

rity; so that the Angels always afford their present Protection, because we have always need of it, in regard of the Angels of Darkness, whose continual Employment is to oppose us; and therefore the Angel of the Lord is said to encamp about us, as being in a Posture of War, attended with his Army, as the evil Angels with their Legions; so that we are secured by an Host of Angels, as well as beset by an Host of Devils, as it is clear by the 2d of *Kings* 6, 16. where *Elisha* said to his Servant: *Fear not; for they that be with us, are more than they that be with them*; where he intimates the Greatness of the angelical Host, which he compares either to the *Assyrian* Army, which Ver. 14. is said to be a great Host, or to the evil Angels, who ('tis like) set them on this Design, and assisted them in it; which seems most probable, in regard the Words intimate a Comparison, betwixt those that were with *Elisha*, and those that were with the other Army, which were the great Antagonists of *Elisha's* invisible Host, being also invisible Spirits: Or it might be a Comparison betwixt those that were with him, and all that were against him, both visible and invisible, which made but one wicked Army, carrying on the same evil Design. But however the Comparison was instituted, it proves the very great Number of the heavenly Warriers, which attend the Saints for their Safety; seeing *Elisha* makes them to exceed the Number of the Enemy, and these *Elisha* saw present in their Warlike Postures, to which his Man was presently after an Eye-Witness; who, his Sight being opened, saw the Mountains full of Horses and Chariots of Fire, round about his Master.

This is clear also by that of *Jacob*, *Gen.* 32, 2. who in his Journey was met by the Angels of God, and when he saw them, he said: *This is God's Host*, and he called the Name of the Place, *Mahanaim*, which signifies a Company of Soldiers, or two Armies, or Camps. By

this then it appears, that as the Devil and his Angels *go about like roaring Lyons, seeking whom they may devour*; so the Hosts and Armies of good Angels are sent by God to assist, protect and comfort the Saints in this earthly Pilgrimage; and yet they loose not the Sight of God's Face, nor are out of Paradise and Heaven; for *Matt.* 18, 10. Christ affirms, that in Heaven the Angels of Children, *do always behold the Face of God,* which is in Heaven; where Christ intimates, that although they are in Heaven, and always behold the Face of God which is in Heaven; yet they protect and guard little Children, which is much to the Honour of poor Infants, that the Angels whilst they see God, and behold his satisfying Glory, should yet take Notice of such small Creatures, in mortal earthly Bodies, and afford them Protection; and as the evil Angels are every where opposing God's Kingdom, and yet not out of that Place of Torment, into which they were cast after their Fall, which is clear by 2 Pet. 2, 4. & Jude *Ver.* 6. So the good are every where attending and preserving the Saints, and yet not out of Paradise and Heaven; for then by ministring to us, they would loose much of their Enjoyment, by being absent from that Throne, where alone God perfectly manifesteth his Glory, and shews himself Face to Face; for this Throne is Heaven, according to that: *Heaven is my Throne.* Besides, if they were not in Heaven whilst they guard us, the blessed and full Communion betwixt the Angels themselves, would be interrupted and slackned, and so betwixt them and glorified Saints: And moreover, Heaven would be sometimes more full, sometimes more empty; being that the Angels *are all of them ministring Spirits, sent forth to minister for them, who shall be Heirs of Salvation, Heb.* 1, 14. Now for the better Understanding of the Term *sent forth,* we must know, the Word in the Original is the same, which is used *Apoc.* 5, 6. concerning the 7 Spirits

rits of God, which are said to be *sent forth into all the Earth*; now, these seven Spirits in the same Verse, are called, *the seven Eyes* of the Lamb, and no other than those Eyes of the Lord, which are said to *run too and fro thro' out the Earth*; yet these being essential to the divine Nature, can never be sent out of Heaven, so as to change their Principle and Place; they are only then said, to be *sent forth into the Earth*, because of those Effects, which by them are produced in the Earth; in Reference to their Ordering of Things here below, according to God's Decree, and to their special Eyeing of, and providing for the Saints on Earth, who are Objects of God's special Care and Preservation: But the Meaning of the Word in Heb. 1, 14. seems to be all one, with the Meaning of the very same Word, *John* 1, 6. *There was a Man sent from God, whose Name was* John, where the Word *sent* (translated in hebrews *sent forth*) intimates only his being commissionated from God, who liveth in Heaven, to execute his own particular Office amongst Men; even as the Angels have their Commissions from the Throne, to perform their Ministry to Men on Earth, according to the Pattern of God's Will, who yet in some Sense may be said to be sent forth; because they bring Messages from the Throne, the Centre, to Men who live in the Earth, the Circumference, which is by a Kind of spiritual Motion proper to Angels, by which they work and move, from the inward or inmost to the outward; which is truly from above downward, tho' not from a Heaven above the Skies, towards the Globe of the Earth; this last Estimation being according to the Motion of material Bodies, the first, according to that of Spirits, and spiritual Bodies. But if any ask: What is meant by such Scriptures, that speak of the Angels descending from Heaven, and of their Ascending or Going up to Heaven again? I answer: The Grounds I have laid down in this and the Chapter before, shew how this may be done,

done, without their Coming from, or Returning to a Heaven, above the *primum mobile*; yet because this Point is of Concernment, I shall here briefly answer the Query, according to my former Grounds. The Mystery then is this: The Centre is most inward which is God, he is highest and above all; he dwells in the third Heaven or Paradise, which is a pure delightful Emanation from himself; the Circumference of visible Matter is most outward, and so lowest, because furthest from the Spirituality of God, the Centre, and Heaven, the Effluence from the Centre: Hence God himself, *Exod.* 19, 20. and the Angels are said to descend, when they make visible Discoveries of themselves, in or near the Circumference of visible Matter, to us, who are so much united and tyed to material Bodies; and so to ascend, when they disappear, and withdraw such visible Discoveries of themselves: Tho' I say again, the Angels being not infinite as God is, have a Kind of intellectual spiritual Motion, in their Missions from God to us, both when they are sent to appear, and also in their actual Guarding of our Persons, from external and internal Evils; but this Motion is from within outward, in which the Angels keep their own Principle, and come not essentially out of the Limits of Paradise; nay, they cannot, unless by a moral Change, they should fall, as *Lucifer* and his Angels did. But to make this a little more clear, let us take a brief View of *John* 3, 13. where it is said: *No Man hath ascended up into Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven*; this is spoken of Christ, in Reference to his divine Nature, which is said here to have come from Heaven, because of it's Union with the Soul of Christ, and thro' that with his elemental Body, the new Union and Relation betwixt the Centre and Circumference, giving Ground to this Expression; yet notwithstanding, Christ as to his divine Nature was still in Heaven, yea unchangeably

geably there. But to conclude this Head; if it be required, what good we receive by the Administration of Angels? I answer: Whatever Prejudices we may receive from Casualites, evil Men and evil Angels, the contrary Advantages we may expect, and when God sees fit, do receive from good Angels; these therefore are both internal and external, as first. The happy Falling out of Things external, in Business of Weight and Concernment. 2. Preservations from many Hurts in Falls and other Dangers. 3. Preservations from the evil Designs of malicious Men, against our Persons or Estates. 4. Freedom from those miserable Strokes and sudden Blows, the Devil would inflict upon us, as he did upon *Job* and his Children. Secondly, internal, as 1. The Keeping of evil Angels, from infusing evil Thoughts, with the Infusion of good ones. 2. The Freeing of us from diabolical Dreams, and presenting those that are angelical. 3. The preserving us from the Devil's Heightning and Raising Passions. 4. The Increasing of our Affections to God and Heaven, by their open Ministrations. 5. The Revealing of divine Truths, as to the Prophets and Saints of old; even as the Devil starts and infuseth Error and spiritual Lies: So much in brief for our Advantages by them. But is it so, that we enjoy such happy Priviledges by their constant Attendance; how then should we carry our selves before these bright Flames of Fire! These Chariots of the great *Jehovah*, which carry God's Name in them! If Princes were continually conversant with us, how should we fear to commit any Absurdity in Carriage! But how much greater are the Angels than earthly Princes! *Zach.* 6, 4. *Dan.* 10, 17. How cautious then should we be in our Conversation before them! How much declining all speculative and active Pollutions, all vain Imaginations, uncomely Speech, idle Discourse! How ready are we to please, even the unreasonable Humours of those we converse with, that so we may

may avoid Offence! How then are we obliged to suit our selves to those, who, besides their Protecting us, are so pure and spiritual, that we are sure to loose nothing, yea, to gain much by our Conformity to them! Do not they rejoyce at the Conversion of Sinners, and delight in our Happiness! Ought not we then to rejoyce, in affording them Cause of Joy and Delight to delight them? For it is extreamly unjust to retaliate nothing, for their Kindness to us. And how can we express ours to them, but by oft and serious Reflexions upon them, by living like them, in a constant Communion with their and our God, and with them in him; as likewise by Discoursing, Prayer and Singing together; for in such Things they delight, and take much Notice of our Carriage in divine Worship, 1 *Cor.* 11, 10. which Place, tho' it infolds a deeper Mystery, yet, it also discovereth the Presence of the Angels in holy Assemblies, and our Duty to demean our selves accordingly.

My seventh Observation is: *That the Angels are employed for the Good of the Church, in the Affairs of States and Kingdoms, who many times prevent the Designs of God's Enemies, by their powerful Administrations.* Hence 2 *Kings* 19, 35. when *Jerusalem* was in Danger by the great Army of *Sennacherib*, who thought to have swallowed it up; the Angel of the Lord went out in the Night, and smote in the Assyrians Camp 185,000, and so prevented this wicked Design, forcing him to return with Shame, instead of Success: So when *Samaria* was besieged by *Benhadad*, 2 *Kings* 7. the angelical Host discovering their Presence, by forming the Sounds of Chariots, Horses, and a great Host in the Assyrians Ears raised the Siege, caused them to fly in the Twilight, and leave their well furnished Camp, to recruit the Wants of *Samaria*, by which *Elisha's* Prophecy was fulfill'd: And it is more than probable, that it was by Administration of Angels, that *Elisha* knew (2 *Kings* 6, 12.) the very Words, that

the

the King of *Syria* spake in his Bed-Chamber, and his secret Designs against *Israel*, which *Elisha* oft discovered to the King, and so prevented the dangerous Stratagems of the Enemy. But *Dan.* 10, 13. gives a very clear Testimony to this, where that glorious Angel (*Gabriel*, as it is most probable) in his Discourse with *Daniel* saith: *But the Prince of the Kingdom of* Persia, *withstood me one and twenty Days: But lo*, Michael, *One of the chief Princes came to help me, and I remained there with the Kings of* Persia. In which Scriptures, there are some Things very considerable, as first, the great and long Conflict the Angels have with the Enemies of the Church, to attain and extort public Mercies to the Church, from the great Ones of the Earth. Secondly, the Intimation of some great Angel of Darkness, under the Notion of the Prince of the Kingdom of *Persia*, who chiefly influencing upon the evil Designs of that Kingdom, hardened *Cambyses* against the Building of the Temple, which was the Occasion of the long Contest, betwixt him and the Angel of Light; and that this great Dispute was betwixt the Angels, and not betwixt the earthly Prince of *Persia*, and the Angel, only appears,

1*st.* In that this manly Angel being so powerful in Operation, and so acquainted with the Tempers, Dispositions and Complexions of Men, and with the Way of Working upon Imagination, and so of raising Affections of Liking or Disliking to any Thing, could not but soon have overcome and altered *Cambyses* his Resolution, being he had an immediate Commission from God, to perform this; had not some great Angel of the Dragons, as powerful and subtil in his own Principle, resisted him by a contrary Influence.

2*dly.* In that he that opposed *Gabriel*, is called the Prince of the Kingdom of *Persia*, in Opposition to *Michael*, who *Ver.* 21. is called: The Prince of the *Jews*. Now, as this was no earthly Prince, but a mighty Angel

gel of Light, so we have Reason to believe, that his chief Antagonist, was not an earthly Prince, but some Angel of the opposite Principle.

3*dly.* When the Angel Chap. 8, 20. 21. interpreted the Meaning of the Ram and the rough Goat, he affirms that one signified the Kings of *Media* and *Persia*, the other the King of *Grecia*; where we see the earthly Rulers are called Kings, but they that are spoken of, Chap. 10. are named Princes, as the Prince of *Persia*, the Prince of *Grecia*, the Prince of the *Jews*; by which Titles they are distinguished from earthly Kings, and seem clearly to be some great Angels, particularly designed to the invisible Rule and Government of those Kingdoms: Which leads me to my third Observation upon the Scripture before cited: *That there are particular Angels, deputed to particular Kingdoms, and that both good and evil*; the first by God, from his express Command and Commission, the other by the Dragon or *Beelzebub*, thro' God's Permission; The Truth of this last Part of the Assertion appears, by this Prince of the Kingdom of *Persia*, called so by Way of particular Interest in, and Influencing upon the Affairs of that Kingdom; and that this was not an Angel of Light, tho' *Aquinas* thinks otherwise, is clear, in that he opposed the publick good of the Church, and fought with that Angel, which was sent immediately from God, to effect those publick Mercies *Daniel* prayed for, *Dan.* 9, 17. 18. and Ch. 10, 12. which is really against the Office and Commission of the good Angels, who *are all ministring Spirits, sent forth to minister for them*, (then not against them) *who shall be Heirs of Salvation.* Besides, is not the Devil called the God of this World? Because of his great Dominion in the Hearts of Men, and so in the Affairs of the World: And doth not the Dragon *Rev.* 2. oppose God in this World, and set up himself as an Anti-God? Whence in the intellectual World, there are Wars and Conflicts;

Conflicts; *Michael* and his Angels fighting against the Dragon and his Angels: And hath he not from the Beginning of the World, made great Ones of the Earth his Vassals, influencing upon their Counsels, and moving the chief Wheels of Policy and Wickedness, in Courts and State-Affairs? How can we think then, but that under him he hath his Legions, *Mar.* 5, 9. and Princes of those Legions; some deputed to be the chief Movers of the Wheels of Policy and Michiefs, in some States and Kingdoms, some in others: Therefore they are called (Eph 6. 12.) the Rulers (or World-Rulers, *Kosmokratoras*) of the Darkness of this World, and distinguished into Principalities and Powers, Dominions and Dignities, *Jude* 8, even as the good Angels their Antagonists are: But concerning the Prince of *Grecia*, Chap. 10, 20. who was to come when *Gabriel* was gone forth; whether he were an Angel deputed by the Dragon, to carry on his Interest there, or whether an Angel of Light commission'd by God, for the Disposing of the Affairs of *Grecia*, according to his Will, I shall not here determine, but surely it might be either; for evil Angels, tho' in general they all oppose God's Kingdom, as much as they can, yet in particular, the deputed Angels of Kingdoms may oppose one another, for their own particular Honour and vain Glory; to outstrip one another in Subtility, Policy, Wickedness, and desperately Wicked Designs; even as the Polititians and Leaders of contrary Factions on Earth, who glory in Overthrowing and Undermining one anothers Interests; tho' in these Things, many times they are all but Satan's Instruments, carrying on Designs contrary to Righteousness and true Justice; tho' God orders all, both in the invisible and visible World, finally to his own Glory. But I shall now pass to the second Part of the third *Observation* which was, *that there are good Angels, particularly Designed to the Government of particular Countries,*

which appears by *Daniel*, 10, 21. where the Angel tells *Daniel*: *There is none that holdeth with me in these things, but* Michael *your Prince;* where this *Michael* by Way of Speciality, is called the prince of the *Jews*, as in the Verse before, He of *Grecia*, is called the Prince of *Grecia;* which shews that *Michael* was the particular Angel-Guardian of the *Jews* Nation: And that this was not Christ, (who yet is sometimes called an Angel, and particularly *Michael*, when he is opposed to the Dragon, who is the Head of Devils, as Christ is of Angels, Rev. 12, 7.) but some other created Angel, appears by the Words of *Gabriel*, *Ver.* 21. *None holds with me, but* Michael, *your Prince:* In which Words the Angel's Scope was, to shew the Greatness of his Conflict, and the Reason of it's so long Continuance, which was, because *Michael* only was designed, and sent of God to help him; who therefore must be some created Angel, and not the increated Son of God; for he being the Captain general of the Lord's Hosts, and the Head of all Angels, could not have been limited with that restrictive and exceptive Expression of none but *Michael*, because which Way he inclines, and where he commands, all the Hierarchies of Angels follow as an Army their General: Besides his Power and Strength in Operation, is greater than that of all the Angels, who are but his Instruments, who as the primary, universal Cause, works by them as particular Instruments; therefore it could not be said of him: *None stands with me, but* Michael, &c. Moreover, *Ver.* 12 the Angel tells *Daniel*, that after one and twenty Days Conflict, *Michael* one of the chief Princes came to help; which clearly shews, that he means some created Angel, and not the infinite increated Son of God, who was both essentially and virtually present with him all the while, and could not properly be called one of the chief Princes by Way of Comparison; for then there might be others as eminent as he, and he but one of the

the chief, and not the chiefest, supream and Head of all; which yet he is, being the Head of all Principalities and Powers: And is it not very improper to call the sole General of an Army, who divides that Power with no Equals, one of the chief Commanders? And to call an Emperour, that hath many Princes under him, not one near equal to him, one of the chief Princes? Therefore, this was not the increated Head of Angels, but some other princely Angel, sent by God to assist *Gabriel*; and that there is such a one, besides Christ, is clear from *Jude Ver.* 9. Yet Michael *the Arch-Angel, when contending with the Devil, he disputed about the Body of* Moses, *durst not bring a railing Accusation against him, &c.* Now, this Expression (*durst not*) shews it to be meant of some created Angel, being unfit to be applyed to the eternal Son of God, who was the Creator of all Things, visible and invisible, who being God, hath no other Law but his own Will, which is the same with his Father's, with whom he is eternally one. And we must know this Thing spoken of here, was acted before the Son of God became Man, in the Conception of the *Messiah*, being just after *Moses*'s Death; and why may not this Arch-angel *Michael* be the same, that is spoken of, 1 *Thess.* 4, 16. *For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Arch-angel, and with the Trump of God.* Now by the Lord is meant Christ, as you may see in the 15 Ver. from whom this Arch-angel is distinct, being as his Herald to proclaim his Approach; and surely one of those mighty Angels spoken of, 2 *Thess.* 1, 7. with whom it is said: *The Lord Jesus shall be revealed from Heaven.* But to conclude this Head, it may be worth our Consideration seriously to weigh, whether the sixth of *Zachariah* doth not give probable Ground to the Assertion of the Cabbalists, who say, there are 4 chief Angels, being as the *Antesignani* and prime Leaders of the angelical Host, to whom the

Government of the Heavens and Earth, is especially, under God committed; seeing that Ver. 5. the 4 Chariots *Zachariah* saw, are interpreted by the Angel, to be *the 4 Spirits of the Heavens, which go forth from standing before the Lord of the whole Earth,* by whose Administrations *Ver.* 8. God's Spirit is said to be *quieted.*

My eigth Observation is: *That in the primitive Times Christians were wont to see the Angels of absent Saints, appearing to them in Visions,* according to *Acts* 9, 12. where *Christ* commanding *Ananias* to visit *Paul,* told him that he was at Prayer, and had seen *in* a Vision *a Man, named Ananias, coming in, and puting his Hand on him, that he might receive his Sight.* In this Scripture we may observe these Things, *1st,* that this Spirit, or Angel that *Paul* saw, had some particular Relation to *Ananias,* because Christ calls him by his Name. *2dly,* that he was beheld in a bodily Appearance, as coming in like a Guest, and laying his Hand upon *Saul.* *3dly,* that he was in the Likeness of *Ananias;* for appearing in the Similitude and Figure of a Person, he would not take the Likeness of any other, but of him whom he represented. And such Visions of the particular Spirits, or Angels of Saints, seem to have been somewhat frequent in those Times, by that of *Acts* 12, 15. where they said of *Peter: It is his Angel.* Now, you may observe by the Context, that they in *Mary's* House, at whose Door *Peter* knocked, thought it more probable, that *Peter's* Angel should be there, than he himself present, and delivered from Prison; whence they said the Maid was mad; for affirming that *Peter* was come, and when she strongly asserted it, they concluded it was his Angel: Now they that made this Conclusion, clearly insinuate, that they were wont to see the Angels of absent Friends, and particularly his, and this being the Conclusion of many Christians, who at that Time, Ver. 12. were met to pray, and enjoy God together, adds more Weight to this Observation. Moreover

these

these personal Angels were wont to speak, in the Voice of those, to whom they did belong; for the Maid concluding only from *Peter's* Voice, (V. 14.) without opening the Door that he was there, gave them within, Occasion to believe it was not he, but his Angel; which serves to answer Dr. *Brown's* sudden and witty, yet groundless Objection, who says it might be *Peter's* Messenger, because *Angelos* signifies a Messenger in general, as well as an Angel in particular: But how could the Maid conclude from hearing the Voice of a strange Messenger, that it was *Peter?* And the Text saith: she knew his Voice; and why should they conclude against the Maid it was his Messenger, when she by having heard his Voice, affirmed it was *Peter?* 'Tis certain therefore, they meant his Angel, with which and Others they were wont to converse, as this Place evinceth. But to bring one more Proof, let us consider *Acts* 16, 8. 9. where it is said, at *Troas a Vision appeared to* Paul *in the Night, and there stood a Man of* Macedonia, *and prayed him, saying: Come over to* Macedonia, *and help us.* Here we may observe 3 Things: 1*st.* That the Angels or Spirits of Persons far off, (the Sea lying betwixt *Macedonia* and *Troas*) sometimes appeared to the Saints. 2*d.* That these Angels or Spirits were wont to speak, and discover their Minds, and God's Will by Voice. 3*d.* That *Paul* much regarded such Speakings, for, Ver. 10. he concluded from this Vision, that God *had called him, to preach the Gospel in that Country,* whither he presently sailed. But now if it be asked, whether these were particular subsisting Spirits, and guardian-angels deputed to particular Persons, or the very Spirits and inward Man of those Persons? I answer: I shall not positively determine, whether they were such guardian-angels, personally different from those they represented, or whether they were the Spirits or inward Men of such Persons; that they might be the last, we may have some Ground from the 1*st* and 3*d*

Text before cited, in one of which it is said, that a Man named *Ananias*, appeared to *Paul*; in the other, that a Man of *Macedonia* stood by him and speak, &c. by which Expressions it seems, that they themselves in Relation to their Spirits or internal Man, thus appeared, which might be by God's secret Operation, without the Knowledge of their outward Man, as by my own Experience in Things of the like Nature, I can witness: But besides I know some that enjoy such Visions, who have seen the Angels, or Spirits of other Saints, speaking as in their Persons, and saying that they are affected thus or thus, under such or such Discoveries and Openings, just as such Persons are at the same Instant; which makes it probable, that they are not particular subsisting Angels, distinct from the Spirits of such Persons, but even their own Spirits: But to render this a little more plain, let us consider, that every Saint hath his own inward Man, which *Paul* 2 *Cor.* 4, 16. makes really different from the outward, being that which 1 *Thess.* 5, 23. is called *to Pneuma*, the Spirit, there distinguish'd from Soul and Body, the same which is expressed, *Heb.* 4, 12. where the Word of God is said to pierce *even to the Dividing asunder of Soul and Spirit*, where by Soul is meant the animal imaginative Soul, by Spirit the inward Man, or intellectual Spirit, which the *Platonists* call *ton Noon*, or *Anthos Nou*, the Mind and Flower of the Mind or Soul, by which as the *Cabbalists* say, we are capable of divine Vision, and immediate Illumination; and therefore may well be called our Angel, because it stands betwixt God and our outward Man, receiving Directions from him, for the Government and Rule of the outward Man: *This*, compared to the imaginary sensual Soul, is as the Man, *That*, as the Woman, which ought to be in Subjection to her angelical Husband, and learn of him in Silence, according to the Mystery of *Paul's* Precept. Now, the Word of God divides betwixt these two, by raising the Spirit

our

out of the irregular concupiscible Imbraces of the *animal fleshly Part*, and so by making them keep their just Distances, in giving the Spirit Power over the Flesh to subdue it, and to check it's wandering Imaginations and earthly Affections, that so these being in Order, the Spirit may enjoy divine Silence, in conversing with God and Angels; for it is in Reference to this inward Man, or Spirit of our Minds, that we are said, *Eph.* 2, 6. *to sit in heavenly Places*; for this lives not properly in any particular Place, so as to be circumscribed by an ambient Body; and tho' it has a more particular Relation to an outward Body, than separate Spirits and Angels; yet being a pure Spirit beautified with God's Image, 'tis very subtile, and virtually extensive and capable, by God's Actuating of it, to appear any where within the Sphere of it's created Influence, by making a Repræsentation of the Body to whom it belongs, not in the outward Air, but in the internal World, which being nearer the Centre, contains not such Distances as the outward; for the more spiritual any Thing is, and the nearer to God, the more universal it is: Therefore, where any Spirit by Nature or Grace is so pure, as to be united to God, and his most pure Nature, that being essentially perfect in every Punctum, and no more distant as to extensive Space, from one Place than another; such a Spirit by this Union hath a Kind of universal, tho' not infinite Presence, and may discover a figurative Similitude of it's self any where, as God will employ it: Hence it appears, that our Spirit or inward Man, which thro' the Humanity of Christ is united to God, by his Appointment, may make an Appearance to an other Saint, far distant from our outward Bodies, yea, & see Things our absent Eye cannot reach; which Mystery *Paul* gives Testimony to, by his own Experience, Col. 2, 5. where he saith: *Tho' I am absent in the Body*, tæ Sarki, in the Flesh, *yet am I present with you* to Pneumati, *in Spirit, joying*

and beholding your Order, and the Stedfastness of your Faith: Here he clearly expresseth the Absence of his Body, the Presence of his Spirit, the Sight he had by that Presence, and Joy which flowed from that Sight. And there are some now, who are sober, spiritual Christians, who have truly experienced what *Paul* writes; all which shews the Possibility of our internal Angels appearing to those, who in the Body are at an outward Distance from us.

My ninth Observation is: *That Some of the Church militant have by Vision enjoyed Communion with some of the Church triumphant*; which clearly appears by *Mat.* 17, 3. where *Moses* and *Elias* appeared to *Peter*, *James* and *John*, talking with Christ upon the Mount, which so affected *Peter*, that *ver.* 4 he said: *Lord! It is good for us to be here*; and *Matth.* 27, 52. 53. it is said: *The Graves were opened, and many Bodies of Saints which slept, arose, and came out of the Graves after his Resurrection, and appeared to many.* Here you see they shewed themselves not to all but to some, having Power by Reason of their spiritual Bodies, to be visible or invisible, as they pleased; which Power Christ manifested after his Resurrection, whose Body sometimes vanished out of the Sight of his Disciples; as on the Contrary, these are said here to appear, which Terms are wont to be attributed to Angels, in their Discoveries and Disappearances. Moreover Christ himself, after his Ascension appeared to *Paul* in his Journey towards *Damascus*, and discoursed with him; and again in the Temple, when *Paul* was in a Trance; and afterwards *Acts* 23, 4. Christ stood by him, when he was at *Jerusalem* in great Danger, and comforted him. And did he not shew himself in Brightness and Splendour to *John* in the Isle of *Patmos*, who there particularly describes the Appearance of his glorified Humanity, which was so full of Lustre and Majesty, that *John* with the Sight, *fell at his Feet as dead*, by which he gave our Saviour Occasion to touch him with his blessed Hand,

Hand, and to bid him not fear; Now, what a blessed visible Communion was this, with the blessed Head of the Church triumphant; who by his often appearing in Vision after his Resurrection and Ascension, confirmed the Truth of his own Promise, that he would be with his Disciples *to the End of the World*; and doth not *Revelation* 4, 4. confirm this, of Communion with Saints in Glory? Where *John* affirms: That *round about the Throne he saw* 24 *Elders, sitting on* 24 *Seats, clothed with white Rayment, with Crowns on their Heads.* Now, that these were some highly glorified Saints, appears *1st.* In that they are called Elders; a Term usually applyed to the most Grave and Spiritual of the Church, in the old and new Testament. *2dly.* In that they are *Rev.* 7, 11. distinguished from the Angels, who are there said all to stand round about the Throne, and about the Elders, who sat in their Seats, and yet sometimes *Rev.* 4, 10. *fell down before him that sat on the Throne, and worshipped him, casting their Crowns at his Feet*; which shews their Subjection as Creatures. *3dly.* In that they had been saved and redeemed by Christ from the Earth, which clearly appears by their *Epinikia*, or Songs of Victory, *Rev.* 5, 9. in which they make this Confession to the Lamb: *Thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, &c. And hast made us to our God, Kings and Priests, and we shall reign on the Earth*; Their kingly Office was express'd by their Crowns, which were given as Rewards of Victory, *Rev.* 2, 10. Their priestly, by offering up Odours to God, *Rev.* 5, 8. Their Redemption thro' Christ's Blood by their white Rayment, according to that of *Rev.* 7, 14. where one of those Elders discoursing with *John*, of those arrayed in white Robes affirms: *These are they, that came out of great Tribulation, who have washed their Robes, and made them white in the Blood of the Lamb*: And this white Rayment Christ exhorts us to buy of him, *Rev.* 3, 18. which *Rev.* 19, 8.

is called: *The Righteousness of the Saints.* And it is very probable, the Angel that interpreted to *John* many of the Mysteries he saw in his Revelations, was one of the ancient Prophets, which appears by *Rev.* 19, 20. and 22, 9. where the Angel forbids *John* to worship him, annexing this Reason: *For I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them that keep the Sayings of this Book;* by which Expressions he intimates, that he was one of the prophetical Saints, in that he calls himself, *John's* Fellow-Servant, *Syndulos,* which Term usually expresseth, one united to some Saint or Saints in some particular Work, and in a nearer Relation and Conjugation, than a Saint and an Angel, as Col. 4, 7. and in other Places. Secondly. In that he saith, he was of his Brethren the Prophets, which makes it clear, that he was some deceased Saint; for if he had only said, *and of thy Brethren,* it had been enough, to have shewed, that he was one of the humane Nature, redeemed by the same Blood, and baptized by the same Spirit of Adoption, into the Body of Christ: But his Annexing, that he was of his Brethren, the Prophets, plainly shews, he was one of the Seed of *Abraham,* and of the ancient Prophets, which had given, and did now give Testimony to, and of Jesus, by the Spirit of Prophecy, *Rev.* 19, 10. And this is more confirmed by *Rev.* 21, 17. where the Wall of the *new Jerusalem* was said, to be one hundred and forty four Cubits, *according to the Measure of a Man,* that is, *of the Angel.*

Here the holy Ghost seeming to point to that Angel, which *Rev.* 22, 16. was sent by Christ to shew these Things to *John,* calls him a Man; for it cannot import, that the Measure of a Man and an Angel, is one and the same, that is, that the Capacity and Dignity of their Natures and Essences is just equal; for one must exceed, and the other be exceeded in some Things: Otherwise all were Men, or all Angels. *First.* It doth not import that

that this Man was an Angel, in Reference to his specifical Nature; for why should the *new Jerusalem* be measured according to the Model of an Angel, seeing the Measures of it are proportioned according to 12 Times 12, or the Number of those 144000 Saints, (1 being put for a thousand) which were seen standing upon Mount *Sion*, being those that were sealed of the 12 Tribes; according to which Tribes this City had 12 Gates, and 12 Foundations, bearing the Names of the 12 Apostles. *2dly.* 'Twas fitter to be measured by the Nature of a Man than an Angel, because Christ took our Nature upon him, and by his Blood redeems his human Brethren, and makes them living Stones of this *new Jerusalem*; it clearly then appears that the *new Jerusalem* was measured by a Man, as to his Species, tho' called an Angel, because of the Nearness, and great Proportion betwixt an Angel and a glorified Man. *3dly.* Because of the Office of this Person, in that he was sent, to reveal divine Mysteries to the Church. *4thly.* Because he was one of a large comprehensive Intellect, deep-sighted in Eternity, like some Eagle-eyed Angel, that never knew the Vail of an elemental Body; and why Christ may not still make Use of some highly illuminated Saint of the Church in Heaven, to discover Mysteries to those on Earth, who are fitted by Faith, Mortification and Abstraction from their Senses? I know no Reason, in Regard they being one in Nature with us, & having lived in corrupt Bodies as well as we, are fitter than the abstract Angels, instrumentally to work upon our Spirits, in the Revealing and Opening of spiritual Mysteries.

Now that 'tis possible for us, in this Life to enjoy Communion with Saints departed, that live in Eternity, appears by the former Examples, and that probably we may, if we use the Means in following the Pattern of Christ's Life; is clear. *1st.* In regard the Heaven wherein they live, is not at such an outward Distance from us,

as most suppose; but is in it's own Principle every where, as I proved by Christ's appearing after his Ascension, for, *the more we die to the sensual Nature, and through Death partake of Christ's Resurrection, the nearer we come to God and Heaven, and so are more capable of Communion with the Spirits of just Men, made Perfect.* 2*dly.* In that the Communion of Saints is an Article of the Creed, that is, the Communion of the Saints in Heaven, with those on Earth, and reciprocally, as well as of Saints triumphant, with those that are so; and with Saints militant with their Fellow-Soldiers; for we make all but one Body, having one Spirit, which living in every Member, unites all so to the Head, and to one another, that there can be no such Schism and Distance, as to hinder free Communion, either external or internal, or both. 3*dly.* Because *Paul, Heb.* 12, 22. 23. 24. makes the great Difference betwixt Christians, that are in the pure Gospel-Dispensation, and those *Israelites* under the mere legal Administration; to consist in this, that the latter were but at Mount *Sinai*, under the terrible Administration of a strict outward Law; but the former were *come to Mount* Sion, *unto the City of the living God, the Heavenly* Jerusalem, *and to an innumerable Company of Angels; to the general Assembly and Church of the first born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the new Covenant*, &c. We see here, that *Paul* makes it the Character of spiritual Christians Attainment, to be arrived at Mount *Sion*, the Place of the Blessed, to be come to an innumerable Company of Angels, and to the general Assembly of the first born, written in Heaven. And is not this a State of Communion with Angels, and with the Saints glorified, and Spirits of the Just? Let us take Heed then of denying this great and blessed Truth, which is so clearly held forth in the Scripture; and rather reflect upon our selves, and examine, whether

ther in the outward Letter of the Gospel, we are not yet under the Law; and whether Christians now, are not far short of the State of Saints in *Paul's* Time? And it is to be doubted, that, *if the Eyes of many, that think themselves in the Noon-Tide of the Gospel, were but opened, they would see, that they had not yet passed Mount* Sinai, *and would begin to quake and to tremble, as beholding Fire and Darkness yet, betwixt God and them.* And I truly fear, that many take the Thunder, Lightning, Hail and other terrible Judgments, at first poured down upon the rebellious Egyptians, (or gross natural Corruptions) to be the Giving of the Law at Mount *Sinai*, and so in their spiritual Progress (of which the outward was a Type) think themselves near *Canaan*, whereas they are yet but in their *Sinai*, betwixt that and *Egypt*; not seeing the Cherubims Sword, which stands betwixt them and the Garden of *Eden*; as to my own Experience, after I had had great Changes, and real Works of Conversion upon me, and thought my self past Mount *Sinai*: Yet my Eyes being opened a-new, I saw I was but between *Egypt* and Mount *Sinai*, and came to behold the Law given, in a great Deal of Majesty and Severity; seeing betwixt me and Mount *Sion*, the smoaking Mount of *Sinai*, covered with Fire and Darkness; and that my Flesh was to be thrust thro' and slain, by the Cherubims Sword, before I could pass thro' the Region of Fire, towards the heavenly Paradise; and all this was after great Enjoyments of free Grace, and many Tasts of the great Love of God to, and in my Soul, which were sent as sweet Allurements, to draw me further out of my self. But blessed be our great Mediator, who hath walked with me in the Furnace of God's Wrath, and by his Blood hath satisfied Justice, quenched the Flames of Wrath, washed my Soul, and thro' Death, brought me nearer the Fountain of Life. But to conclude this Head, let us consider, that our Coming to Mount *Sion*, and enjoying Communion with

with the Spirits of the Just in this Life, and the Angels, is a great Priviledge, purchased for the Saints by the Blood of the Lamb: *Having therefore, Brethren! Boldness to enter into the Holiest by the Blood of Jesus, by a new and living Way, which he hath consecrated for us thro' the Vail, that is to say, his Flesh; and having a High-Priest over the House of God, let us draw near with a true Heart, in full Assurance of Faith,* Heb. 10, 19. 20. 21. 22.

My tenth Observation I shall make, is: *That Communion with God and Angels by Way of Vision, is a great and weighty Dispensation:* Hence *Jacob* Gen. 28, 16. 17. after he had seen the Angels ascending and descending, and the Lord from above them speaking to him; breaks forth into these Expressions: *Surely the Lord is in this Place, but I knew it not;* as intimating some more particular Relation to, and extraordinary Presence of God in such Places, where he opens the invisible World, and shews manifest Visions to his Saints, in Union with elemental Bodies. Hence *Moses* was commanded to put his Shoes off his Feet, whilst the flaming Vision continued, because of the Relation of God's extraordinary Presence to that Place, at that Time, which was therefore called *holy Ground*, tho' it was a Figure of a deeper moral Mystery. And this *Jacob* more confirms by his Ekphonesis, Ver. 17. *How dreadful is this Place? This is no other but the House of God, and the Gate of Heaven.* and *Gen.* 32, 30. the Vision of God in a human Form, is called the Seeing of him *Face to Face*, which intimates the Greatness and Honourableness of such Visions; the Apostle expressing the very beatifical Sight by the same Terms, 1 *Cor.* 13, 12. and *Jacob* thought it a great Priviledge, to have enjoyed such a Vision, and yet to live, *Gen.* 32, 30. For *Isaiah*, that high Evangelical Prophet, *Chap.* 6. after he had beheld the Vision of the Lord upon his Throne with his Attendants, the Seraphims, cries out, *Ver.* 5. that he was undone, because he had seen

with

with his Eyes, *the King, the Lord of Hosts*; which shews the Weight and Glory of such Visions, striking those that saw them, into Admiration of God's Majesty, and their own Vileness: This *Daniel* (that eminent Saint) *Chap.* 10, 8. confirms, who by the bright Appearance of the majestick Angel confesseth, that he retained *no Strength*, and that his *Comeliness was turned into Corruption*, and God himself who knows best, what Things are great and excellent, what not, makes it a peculiar Token of his extraordinary Love to, and high Value of *Moses*, to shew him *Ver.* 8. *the Similitude of the Lord*, which shews 'tis an high Enjoyment, to see God by Way of Similitude, that is, in that glorious spiritual Likeness and Similitude, which he himself vouchsafes to appear in, as he did to *Moses*, *Isaiah*, *Ezekiel*, *Micajah*, *Daniel*, and last of all to divine *John*, who saw him in Heaven, sitting on a Throne in a humane Form; and when he beheld this, he was in the Spirit, and wrapt up into or near Heaven, *Rev.* 4, 1. according to that Voice: *Come up hither*. If Things then even in Heaven, where God manifests himself most perfectly, are seen under figured determin'd Appearances, as *John* saw the Elders and Angels about the Throne; I say, if so, as really it is; this shews, that ordinary Intellection (such as we commonly enjoy in the Body) by imperfect Species of Things, is far below this Sight, which beholds Things so clearly in God's own Light, even as the Thinking of a Thing is below the real Sight of it; and the Meditating of Heaven far short of *Paul's* Vision of it in that Rapture, in which he *heard and saw Things unutterable*; and the Representing Christ in Thoughts exceeding mean, in Comparison of *Stephen's* real Sight of him in Glory; and the Life of Faith, much inferior to that of perfect Sight: And altho' pure Intellection being absolutely spiritual, is more noble than the Sight of the outward Eye: Yet, one cannot reasonably argue from thence,

that

that ordinary Intellection, which is much corrupted, and hugely short of pure; must therefore be more excellent and satisfactory, than the Enjoyment of heavenly Visions; for most Visions, as I know by Experience, are seen by the internal, not by the external corporeal Eye; and so are not material, but spiritual Objects. And tho' Visions did all appear to the external Eye, yet, were not their Enjoyments more base; yea, they would be more excellent, all Things well consider'd, than that of ordinary Intellection; which being but the Knowledge of Things by those Species, which once came from the Senses, is but a dark imperfect Way to converse in; whereas, the Sight of glorious extraordinary Objects thro' the Eye, by their visible Presence, gives more Assurance, Satisfaction and Delight, entring deeper into the Soul by strong Impression, than Thoughts without such Objects; and who (for Illustration) would not prefer a Sight of the Circulation of the Blood in Man's Body, which might discover to the Eye, the Situation of all the Arteries and Veins, with the secret Passages of the Blood from one to another, and so back to the Heart: I say, who would not prefer such an experimental Sight, to the representing of it only by Thoughts to ones self? Seeing that in the *first*, there is a Joyning of the Eye and the Understanding together, which is not in this *last*; which is much to be taken Notice of, in our Comparisons of common Intellection, (which in it's Kind is very imperfect) with the Sight of the Eye, which in it's own Kind, is much more perfect, lest we should disjoyn Things that go together; for in corporeal Visions, besides the Presence of the Object, and all Advantages that flow from it, there is all that may be called Intellection, joyned with Sensation, which clearly proves, that Enjoyment of Communion with God and Angels by Vision, tho it were to the outward Eye only, were more excellent, and to be preferr'd before Communion by Thoughts

Thoughts only; because in this last, besides Intellection and Reflections of the Understanding, there is the Addition of a visible extraordinary Presence of God and Angels, in a Way more like the Enjoyments in Heaven, than ordinary Communion is; for in such Enjoyment, the Eye (suppose that of the Body) sees a glorious Object, more beautiful than the Sun, the Understanding of the Soul presently apprehends this, an Effect of God's extraordinary Presence, and knows it an extraordinary Discovery of his particular Favour, which, it may be, is presently discovered by an angelical Voice speaking to the Soul. O how is the Soul then ravished! How is it transported with this open Discovery of God? How is it filled with holy Amazement, to see God and his Angels, in such an immediate visible Way of Discovery so near! How is it struck into profound Reverence! How low at this Time do all earthly Enjoyments seem! How mean the greatest Monarch! How much more ravishing Satisfaction doth it now enjoy, by such a manifest Appearance of God and his Angels, or thro' his Angels, than it ordinarily enjoys by intellective Reflections, which are many Times eclipsed and disordered by Imaginations, raised from the Sense of outward Objects! What a Difference doth it find betwixt Thinking of God and his Angels, and such Appearances of them, as present by Voice and Vision, thro' which the Soul finds wonderful Vertue, Power, and Life conveyed into it self! But as I shewed before, most Visions of the Prophets and primitive Christians, (as I believe) all those of the Opening of the internal Heavens, the Similitude of God on his Throne, of Christ glorify'd, of the Seraphims, Cherubims and other Angels, when they appeared in Sun-like Brightness, and most, if not all that we now enjoy, are seen by the Eye of the Soul, and intellectual Power of Sight, without the Help of corporeal Organs, and so more in that Way, by which Angels

and Saints behold Things in Heaven, than Communion by meer Thoughts is, which shews the Excellency of the former Way over the latter, because that which is more agreeable and like to that, which is more excellent, is it self, so far as it is agreeable, more excellent also; and questionless this open Sight and Enjoyment is more like that of Heaven, than common Intellection by Thoughts; for certainly in this Way of internal Sight, *John* saw all his Visions, especially those in Heaven; for he was wrapt into the Spirit, as a Preparation for this Enjoyment. And certainly, *the Understanding by Image and Conception, without internal Sight*, as we ordinarily do, *is a great and sad Effect of the Fall, and shews the Prevalency of Imagination over the Intellect*; for, in thinking we behold not the Essence of any Thing, but only the Image or Species of it, whereas *true, perfect Knowledge is the Intuition of the Being, or Essence it self, and the more we come to Perfection, in the Restoration of our primitive Faculties in their Use, the more we shall enjoy the real Sight and Intuition of Things; even as the outward Eye sees it's Object, though more nobly.* Whence the Enjoyment in Heaven, which the Souls of Saints partake of, as soon as they are out of the Body, is called: *The Seeing of God, Face to Face*; and this is without Images, or such Species, which in ordinary Intellection we use; for there the Light of the Son of God supplies their Place, who is the only Light of the *new Jerusalem*, by which our spiritual Eyes shall be joyned with all spiritual Objects. And *David* affirms, that when a Man dies, all his Thoughts perish; and I cannot understand, what more perfect satisfactory Way of Knowledge we can desire or imagine, than for the Soul to see by Intuition, the Essences of all Things, as we do the Superficies of Things by the outward Eye, and to understand in that simple Vision, the Causes, Effects, Agreements and Distinctions of all Things: Therefore, it is not a

Sign

Sign of the Baseness, but of the Nobleness of Enjoyment, for the Soul in this Life, to see in that Way spiritually, as the outward Eye doth materially; for such was the Manner of *John's* Seeing all those glorious Objects in Heaven opened, even when he was in the Spirit, and so in Abstraction from bodily Impediments, and such will our Sight be in perfect Bliss; or else we must be in that sad Condition blind Men are in, that want the sweet and comfortable Enjoyment of Light, seeing no real Object; only entertaining themselves with the Thoughts and Conceptions of Things. But now to proceed a little further in the prosecuting this Head, we will particularly shew the Weightiness of Visions of Angels, which appears, in that God lives and acts in them, in such an immediate Presence, that sometimes they speak in the Name of God as Ambassadours, who represent their Prince: Hence Gen. 22, 11. 12. the Angel of the Lord called to *Abraham* out of Heaven, and said: *Now I know thou fearest God, seeing thou hast not with-held thy Son, thy only Son from me.* Now *Abraham* had no Intention, to offer up his Son to an Angel; therefore, the Angel must speak in the Name or stead of God. So Gen. 31, 11. Now, this shews how presentially God lives, and acts in them; which is also clearly shewn in *Exod.* 23, 20. 21. where God declaring how he had sent his Angel before the *Israelites*, commands to *beware of him*, and not provoke him, but obey his Voice, adding this as one Reason: *For my Name is in him.* Now, by Name in Scripture, is many Times meant the Nature, Power and Image of God, as *Deut.* 28, 58. *Prov.* 18, 10. *Acts* 3, 16. *Rev.* 3, 12. Therefore it was a strong Argument, that God used to perswade them, to obey that Angel that went before them in a visible Glory, to tell them that his own Nature, Power and Image dwelt in him, and so, that he himself thro' that Angel was present, in an extraordinary Way amongst them; and that

'tis an high Priviledge, and Effect of a glorious Union, appears by that of Christ, *Rev.* 3, 12. where he promiseth, as one of the HIGHEST REWARDS, to those that overcome, that he will write on them, *the Name of his God*; which is no other than his Nature, which we shall perfectly be united to, in the State of Perfection. Moreover, the Name Angel is so honourable, that sometimes the Lord is called an Angel without Addition, tho' not an Angel of the Lord. Thus *Hosea* 12, 4. it is said of *Jacob*, he had *Power over the Angel*, who *Verse* 5. is there stiled: *The Lord God of Hosts.* So the Angels have sometimes been called God, our Lord, as *Judg.* 13, 22. where *Manoah* saith: *We shall surely die, because we have seen God*; whereas in the Verse before it is recorded, that *Manoah* knew it was an Angel of the Lord; and that Angel, which God promised should lead the *Israelites* in the Wilderness, is sometimes called, *the Lord*, *Exod.* 13, 21. and *the Angel of God*, *Exod.* 14, 19. promiscuously, which shews the eminent Presence of God in them, and what Regard we should have of such angelical Appearances, when God sends them; seeing at such Times his flaming Chariots, in whom he rides, do so visibly converse with us. But to conclude; tho' this Communion with Angels is a weighty Enjoyment, and a great and blessed Priviledge for those, who live in mortal Tabernacles; yet, we are not to worship them, but to look upon them as our Fellow-Creatures, who owe Worship to our *Messiah*, and their Captain, *Heb.* 1, 6. *Let all the Angels of God worship him*; altho' for our Good, he once became *a little lower than the Angels*, *Heb.* 2, 9. by assuming Flesh and Blood for the Suffering of Death; even as we are yet far below them in Glory and Happiness, by Reason of our sensitive Nature, which are Vails, hindering our Sight of the holiest Place, where *Jehovah* dwells between the Cherubims. It is therefore an Honour to those, who enjoy their Society, which

Daniel

Daniel well understood, when he gave such civil Respect to the Angel, as we are wont to afford Persons of Honour, and great Quality, by giving them their Titles, *Dan.* 10, 16. *O my Lord!* and *ver.* 17. *How can the Servant of this my Lord, talk with this my Lord?* But in a Word, tho' the Angels in the Time of our Imperfection, are far above us in Light, Power and Glory; yet in the Resurrection, Matth. 22, 30. we shall be at least (*Isangeloi,*) equal to the Angels, if not above them.

Another Observation flowing from the former shall be this: *1st, that the Enjoyment of Visions, and other extraordinary Gifts, hath been the Effect of God's particular Favour and Goodness, to those that possess them. 2dly, a real Sign of his dwelling and acting in them, in an eminent Manner.* The first of which appears in that, they who were indued with the greatest Proportion of these, have been the greatest Favourites of God; such were *Abraham, Enoch, Jacob, Joseph, Moses, Elijah, Elisha, Isaiah, Zachariah, Ezekiel, Noah, Daniel, Job,* together with Christ, the Apostles and primitive Christians; and that the Possession of these Gifts and Dispensations, were the Effects of his especial Favour to them, is clear, *1st.* Because amongst the great Favours, God promised to the Christian Church, these are reckoned as very remarkable ones, *Joel* 2, 28. 30. *I will pour out my Spirit upon all Flesh, and your Sons and Daughters shall prophesy; your young Men shall see Visions. I will shew Wonders in the Heavens, and in the Earth, &c. 2dly.* Because the Withdrawment of these Enjoyments, hath been threatned by God, as a great Judgment, *Mich.* 3, 6. 7. and it was a Sign of his Displeasure against *Saul*, that he would answer him neither by Prophecy, Dreams or Urim. *3dly.* In Regard they afford the Enjoyers of them, many blessed Advantages in Reference to their Spirits, and Good of their Souls, as:

First. They give powerful Administration of God's especial Presence, and so afford an happy Mean to Saints

in the Body to carry themselves, as before so mighty a Presence, *Gen.* 17, 1. *Exod.* 3, 5. *And when all the Children of* Israel *saw, how the Fire came down, and the Glory of the Lord upon the House, they bowed themselves with their Faces to the Ground, upon the Pavement, and worshipped and praised God, saying: For He is good, for his Mercy endureth for ever,* 2 Chron. 7, 3. O! what a sweet Frame of Spirit were they drawn up into, at the Sight of this miraculous Emanation of angelical Glory, which descended, as an extraordinary Testimony to *Solomon's* Prayer.

Secondly. They strike the Beholders of them into a deep Sense of their own Vileness, *Isa.* 6, 5. and *Daniel*, Ch. 10, 8. when he saw the glorious Vision of him, whose Body was like the Beryll, and Face as the Appearance of Lightning; confesseth, that his *Comelineß was turned into Corruption.*

Thirdly. They powerfully shew the Vileness of the fairest and most enticing earthly Objects; for how unbeautiful would that, which hath been the greatest Allurement in the World, even the Beauty of Women, seem after such a Vision, as that of *Daniel* Ch. 10.? and that of *Paul*, *Acts* 26, 13. when Christ appeared to him in a Light, brighter than the Sun, which yet is the most glorious Body of this Creation? And what would Honour from Men, and Converse with the greatest Princes, seem to that Converse *Jacob* had with the Lord at *Bethel*; *Moses* in the Mount; *Daniel*, with that mighty Angel, who told him, he was a *Man greatly beloved*; *John*, with Christ in the Isle of *Patmos?*

The fourth Advantage is, that transcendent Delight they afford the Souls of those, that enjoy them; for what Degree of Pleasure did *Paul* want, when he was wrapt into Paradise? What did *Moses* feel in his Soul, when the Lord caused all his Goodness to pass before him? How could *Micajah* choose but be transported, when he *saw the Lord upon his Throne, with all the Host of*

of Heaven, standing on his right and left Hand? What did Some of the holy Men of God feel, when by the Power of the Spirit, they were sometimes transported in Vision, sometimes wrapt personally up into the Air, and carried as upon the Wings of the Wind, 1 *Kings* 18. 12. 2 *Kings* 2, 16. *Ezek.* 3, 12. *Acts* 8, 39. The Spirit much working upon, and penetrating thro' Souls and Bodies, at such Times, how could they but be filled with delightful Amazement and astonishing Joy, to the eternal Discredit of all earthly Pleasures? Especially, when in such Transportations they had such Visions as *Ezekiel*, Chap. 1, 8. 10. of the Lord in Majesty upon his Throne, and of the wonderful Cherubims Moving in State, with a Sound like the Voice of the Almighty.

The fifth Priviledge the Possessors of these receive by them, is the happy Capacity they are put into, to do much Good for others, and so very much to glorifie God, and to make their own Crowns the greater at the last Day, when all shall be judged according to their Works. How useful were the Prophets to the *Israelites*, by their immediate Messages from God! And the Apostles by the powerful Gifts of the Spirit, when three thousand were converted at one Sermon! How did *Moses* and *Aaron* glorify God, by the Wonders they wrought in *Egypt!* How helpful was *Moses*, to the distressed *Israelites* in the Wilderness, when by him as an Instrument, the red Sea was divided, the Rock flowed with Water in a Time of extream Thirst, the Enemies overthrown thro' the stretching out of his Arms! How helpful was *Elijah* to the Widow of *Zarephath* and her Son, in making an Handful of Meal, a Store-House, and a little Oyl in a Cruse, a lasting Fountain in the Time of Famine! How much good did *Elisha* do by his Gifts! As in discovering the King of *Assyria's* secret Stratagems against *Israel*; in striking his Army blind, and leading them into *Samaria*; in Multiplying

the Widow's Oil, by which she freed her self from Debt, and raising from Death the *Shunamites* Son; and by healing poysoned Pottage; and in a Time of Famine, by satisfying an hundred of the Sons of the Prophets with 20 Loaves. I might here reckon up that Good, which Multitudes received by the Gifts of Healing, in the primitive Time: But I shall pass to

The sixth Advantage, which is, that great Comfort, and Refreshment some of these Dispensations have afforded eminent Saints, in Time of great Tryal and Sadness, 1 *Kings* 19. when *Elijah* was sad almost to Death, God sent his Angel and refreshed him; and when *Daniel* was cast into the Lyons Den, the Angel of the Lord shut the Lyons Mouths, and so freed him from Death, and the Fear of it; and Chap. 10. after he had mourned three Weeks, an Angel with a Countenance like Lightning was sent to him, who gave him Comfort and Refreshment, by discovering that God had heard him, and that he was *greatly beloved*; and *Acts* 23, 11. when *Paul* was in Danger of his Life, by Reason of the envious *Jews*, the Lord stood by him in the Night, and said: *Be of good Cheer*, Paul! &c. Now, God made Use of this, as a very effectual Way of yielding Comfort in a very dangerous Season; we see then, that very eminent Saints have needed, & been supplyed with these Dispensations. 'Tis not then a Sign of the Weakness of those, who were blessed with this Administration, compared to others that did not enjoy it; but of God's particular Love to them, in affording them such comfortable Ways of Communion, being yet in the Body, which clearly appears, in that Christ himself needed, and was supplyed with these Supports, *Mat.* 4, 11. After his Temptation the Angels came and ministred to him, and *Luke* 22, 43. when he was in his great Tryal, concerning the bitter Cup of his Passion, *there appeared an Angel to him from Heaven, strengthning him*, which clearly evinceth the

the Greatness and Powerfulness of this Way of Support, by the visible Ministration of Angels; the heavenly Wisdom at that Time, applying the most eminent Way of Comfort and Support, to the most eminent Time of Suffering and Tryal.

The seventh and last Advantage is the very great Obligation, which by these Dispensations is laid upon those, that are blessed with them, to return extraordinary Love to God, and to live more to him; and as they do much oblige to this, so they very much conduce to beget it, in those that enjoy them; for the very great Comfort and spiritual Delight, which they bring to their Possessors, draw their Hearts by a holy Violence, to strong Returns of Love to the Fountain of them; and we find, that nothing works so much upon noble Spirits, (such as Most of those were, that were most favoured with these Enjoyments) to beget Love, as the Preventing of them in great and eminent Discoveries of Love, and in affording particular (not common) Favours, which cannot but so win upon the Souls of Such, as that they must be forced to cry out with the Spouse in the *Canticles:* We are *sick of Love.* And this I know in some Measure by real Experience, having found the great Growth of my Soul in the Love of God, and answerable Obedience, since he bestowed some of these Enjoyments upon me.

And that the Possession of these Gifts, hath been an Effect of God's Living and Acting in those that enjoyed them, in a very eminent Manner, (which was the second Branch of this last Observation) is clear enough, because they are immediate Effects of the extraordinary Effusion of the Spirit, upon those that enjoy them, as *Joel* 2, 28. where *Prophecy, Visions, heavenly Dreams,* are enumerated amongst the Effects of the eminent Pouring out of the Holy Ghost upon the Church, even as all other extraordinary Gifts, 1 *Cor.* 12, 8. 9. 10. are shew-

ed to be the particular Rivulets of one Fountain even the Spirit, in Reference to the eminent Dwelling and Acting of it, in and thro' the Saints; whence it evidently appears, that God by his Spirit lives in the Possessors of these Enjoyments, in an especial and extraordinary Manner.

My twelvth Observation which flows from the last, and is parallel with the second, is: *That as the Cessation of Prophecy, and other extraordinary Enjoyments after* Malachi, *till Christ's first Coming, was a Token of God's Withdrawing his wonted Favour from the* Jewish *Church, and of leaving them more to themselves; so the Cessation of extraordinary Gifts, and Operations of the Spirit in the christian Church, was a real Sign of GOD's withdrawing the eminent Kindness, and Favour it enjoyed in the primitive Time*, and a real Demonstration of leaving it more to it self; by which the Wonders of *Babel* came to be manifested, and an Occasion ministred of *Christ's* second Coming in Spirit to reform the Church, and triumph over the Mystery of Iniquity: For first. If the bestowing and conferring these extraordinary Gifts, were Tokens of God's very great Favour to, and eminent Presence amongst those that enjoyed them; then on the Contrary, the Withdrawment of them, and denying the Collation of them, must be a Sign of the Lessening of his Favour to, and Withdrawment of his eminent Presence from those, that do not enjoy them; but the *first* I proved in the last Chapter, and that even in Relation to the christian Church; therefore the last also must needs be true, especially considering what I have proved in my *Second* Observation. Secondly. The Withdrawment of that from the Church, which preserved pure Truth and Unity, and so hindred and kept out the anti-christian Man of Sin, and Mystery of Iniquity, was an Effect of God's withdrawing his former Favour from the Church, and a Sign of more leaving it to it self; but the taking away

of

of the Spirit in Reference to it's infallible extraordinary Gifts, was the Withdrawing of that, which made the Church happy with the Blessings mentioned; therefore the Withdrawing of the Spirit in it's extraordinary Effects, was an Effect, and Sign of that before expressed. Now the Truth of the Proposition will appear, by proving the Truth of the particular Things contained in it. And *1st*, that the Spirit by it's infallible Gifts preserved Truth and Unity, I do not see how any can ingeniously deny, because the same Spirit that revealed Truth, and brought forth Unity with the same Unction preserved both Truth and Unity: And *2dly*, that by this Unction which preserved Truth, and so Unity, the anti-christian Mystery of Error was hindred from breaking in upon the Church, is clear, because whilst this unerring Unction continued, it was ready upon all Occasions, with it's infallible Determinations, and evident Convictions to oppose and crush breeding Error, which questionless it did on all Occasions offered, and this is confirmed by 2 *Thes.* 2, 7. where *Paul* speaking of the Working of the Mystery of Iniquity, saith: *He that letteth, will let, 'till he be taken out of the Way:* Now who can be properly meant by this Person here, but the Spirit in it's infallible Gifts? With which he obstructed the Inundation of this Man of Sin and Error, but this continued but for a Time, even 'till *v.* 7. it was taken out of the Way, upon which quickly followed, *v.* 8. the Revealing and Appearing of the great Mystery of Iniquity; so that the Withdrawment of this Spirit made Way for the sudden and vigorous Coming forth of this Mystery of Error, as the removing a Flood-gate gives Passage to the swift Flowing in of a pressing Water. Thirdly. That this was a Sign of the Withdrawment of God's former Favour, and of leaving the Church more to it self, appears *1st*, by the great Blessing the Church enjoyed, by the Continuance of the Spirit in it's infallible extraordinary Gifts.

2dly

2dly, by the sad Inconveniences and Miseries it experienced through the Withdrawment of it, as *1st.* The starting up of humane Reason in the Church, instead of the Spirit's infallible Unction. *2d.* The Arising of many Opinions and Controversies, for Want of the infallible Opener of Scripture. *3d.* From this pure Love and Unity began apace to decay. *4th.* The creeping in of Pride and Ambition into the Governors of the Church, whence came the fierce Contests betwixt Bishops for Power and Pre-eminence. *5th.* The growing and Springing up of Idolatry, Superstition, outward Worship instead of the pure Worship of God, in Spirit and Truth. *6th.* The sad Darkning of the Scriptures, and Obscuring of the spiritual Truths of the Gospel. *7th.* The Hatred and Persecution one of another, for Difference in Judgment. In a Word, by the Cessation of the pure Unction of the Holy Ghost the christian World relapsed into such horrible Corruption, that the outward visible Church became a great *Harlot* committing all Manner of spiritual Abominations, *Rev.* 17. which clearly proves the Truth of the third and last Particular in that Proposition. But *3dly*, If the Cessation of these Enjoyments be not an Effect of God's withdrawing his former eminent Favour, and a Sign of leaving the Church more to it self, and so of it's Eclipse in Gospel-glory; then our present Churches reformed according to the Letter of the Scripture, may be said to be under the glorious Gospel-Administration; but that cannot be said in Truth and Verity: For if our Churches, as to their present Constitution and Enjoyments, be in the pure Gospel-Administration, then the Administration of the Gospel, is not more glorious than the Administration of God under the Law; but that's against the Testimony of Truth. 2 Cor. 3. Now the Consequence of this will clearly appear, by paralleling the Administrations of God, under the Law, with the Administrations of our Churches, by

by which I shall clearly shew, they are not under the pure Gospel-Dispensation, but yet under the Cloud of God's Withdrawment, in Comparison not only to the primitive Times, but even to the Churches Priviledges under the Law.

In my Parallel then, I shall begin with those we call *Ordinances. First.* Then we have *Baptism*, as a Seal of the Covenant of Grace, giving us Initiation into Membership with the visible Church, and typing forth the Washing of the Heart and Conscience, from the Filthiness of Sin; they under the Law had Circumcision as a Seal, likewise of the Covenant, a Sign of Initiation into Church-Membership, which was a more lasting Figure, and costing them Blood and Pains, seemed more powerfully to type forth the Mystery of internal Circumcision, and the Cutting off of the fleshly Corruption from their Hearts, even to the Sheding of Blood, that is, to the Death of the fleshly Man. *Secondly.* We have the *Sacrament of the Lord's Supper*, or the Breaking of Bread and Receiving of Wine, to type forth the Mystery of the Body and Blood of Christ, and to seal the Effects of them. They had the *Passover* or Service of the paschal Lamb, the Innocency of which Creature, the Killing of it, the Sprinkling of it's Blood, and the Eating of it with bitter Herbs, did most evidently and powerfully figure out the Innocency and bitter Death of Christ, with the Sprinkling and Applying of his Blood as a Mean of Reconciliation and Prevention of God's Wrath, and also the Mystery of Feeding upon his Body, as the heavenly Manna. Besides this, the Calling to Mind God's destroying all the first born of *Egypt* at Midnight, with his gracious Passing by them, could not but be a great Help, to the effectual Celebrating of this Passover. *Thirdly.* We keep one Day in seven, as a Day of solemn Worship, they kept their Sabbath more strict than we; we have Preaching and Reading of Scriptures on that Day, they had

had the Reading of Scriptures, and Lectures upon them, with Exhortations, not always confining to one Speaker only, but giving Liberty to any that had the Gift of speaking to Edification, which appears by that of *Acts* 13, 15. where after the Reading of the Law and the Prophets, the Rulers of the Synagogue sent to *Paul* and *Barnabas*, saying: *Ye Men and Brethren! If ye have any Word of Exhortation to the People, say on*, which gave *Paul*, *Ver.* 16. an Occasion of Preaching there; and this Exercising one after Another, was the Practice of the primitive Times, 1 *Cor.* 14, 31. *Ye may all prophesy, one by one, that all may learn, and all may be comforted.* And certainly, the Cessation of this amongst our Churches, with the Want of pure Gifts to perform it, the Minister engrossing all to himself, is an evident Sign of the Corruption of our Churches; besides, the *Jews* had many other great Feasts, solemn Sacrifices and Services, and lively Celebrations of God's Mercies, with an evident setting forth the Joys of Heaven, with musical Instruments and skilful Singers, amongst whom there were Some in *David's* Time set apart to prophesy with *Harps*, *Psalteries* and *Cymbals*, 1 *Chron.* 25, 1. which questionless were useful to those, that were spiritual in raising them, to the lively Contemplations of the Harmony of Heaven, and Joys of the Blessed in singing and loving, and might be more effectual, than the Preaching of Many in our Days; for we read, that *David* by his Harp freed *Saul*, from the extraordinary Possession of an evil Spirit, and that by the Hearing of Musick, the Spirit of Prophecy came upon *Elisha*, 2 *Kings* 3, 15. which Effect we do not hear of, from the Preaching or Praying of our DIVINES, tho' in the primitive christian Church, such powerful Out-goings of the Spirit were ordinary. But *fourthly*. We have the History of the Gospel, in which Christ's Life, Death, Resurrection and Ascension are declared, and the Mysteries of Justification, Regeneration and Union,

Union, with God and Christ more particularly discourſed of, and clearly held out then before Christ's Coming in the Fleſh, and on this Account, in referrence to the Scriptures of the new Teſtament, we are priviledged before them: But we muſt know, this is but a Difference in an outward Priviledge, and that ſecundum Gradus only, not in the very Subſtance of it we enjoying only a more clear Diſcovery of ſome Goſpel-Truths than they: For we muſt know, that by the Sacrifices and Services of the ceremonial Law, the noble Myſtery of Redemption, was figured forth to thoſe that underſtood them; yea the whole Work of Regeneration, and the Myſtery of Entring into the moſt holy Place, by the Blood of *Chriſt*, as appears in the Epiſtle to the *Hebrews*; and were not the Truths of Chriſt's Life and Death, of his Suffering for our Sins, of Juſtification by his Blood, of the Righteouſneſs of God, of the new Covenant, of the ſpiritual Marriage and Union betwixt the Lord and the Church, of Chriſt's glorious Reign in the Saints, his Members; in a Word, of the Reſurrection and Judgment, clearly held forth in the Writings of the Prophets? And we muſt know, that the Glory of the Goſpel doth not conſiſt in the Expreſſion of an outward Letter, but in the Adminiſtration of the Spirit, 2 *Cor.* 3, 6. in and upon the Saints, in it's mighty Unction and Powerful Operation according to that promiſe: *I will pour out my Spirit upon all Fleſh*, Joel 2. 28, Beſides, if we do but conſider how the great Goſpel Truths expreſſed more largely in the new, than the Old Teſtament, are darkned by the Spirit of Error and Apoſtaſie, working in Mens Reaſon, inſtead of the Unction of the infallible Spirit; as for Inſtance: The Doctrine of Election, the Mediation of Chriſt, of Juſtification and Union with God; which for Want of the Holy Ghoſt, clearly to expound his own Dictates, are made the Ground of many bitter Controverſies and long Diſputes, thro' which, the Spirit of Love

Love and Union is much lost: I say, if we consider this, our Churches have not much Reason to boast of the Letter of the Gospel, as it is handed amongst them, in Preferring it before the Administration of the Law and the Prophets, to the *Jewish* Church.

But now I shall proceed, in shewing what Priviledges the Jewish Church enjoyed under the Law, which our Churches have not, as:

1*st.* Infallible Prophets, who by prophetical Messages and Revelations, were wonderful useful to the Church; whence *Moses* wisheth, that *all the Lord's People were Prophets;* (O that they who sit in his Seat, were of his Spirit!) and of these, there were whole Shools, or Colledges, to whom God revealed his infallible Will; and amongst whom the Spirit sometimes moved so powerful, that it fell upon those that heard them, as upon *Saul*, &c. Now our Churches have not these blessed Additions of infallible Prophets, or of the Gift of immediate Prophecy.

2*d.* Under the Law they had infallible Answers from the Mercy-Seat, by Urim and Thummim, and from Prophets; they were wont to resort to these for Directions in Things of Difficulty and Concernment; as about making War or Peace, &c. Now, what a Priviledge the *Jewish* Church enjoyed, by these standing infallible Oracles, cannot but be evident to all that know, what a Happiness 'tis, to have a standing infallible way of discovering Gods Mind in a Church, to which, there may be Addresses in all Matters of Difficulty and Doubt: But these Priviledges our Churches have not; therefore on this Account, the *Jewish* Church was before them.

3*d.* Under the Law they enjoyed Visions, which were both publick and private; publick, such were the Cloud, that was wont to cover the Tabernacle, and that Glory of the Lord, which was wont to appear in the Tabernacle, and that Glory of the Lord, which was wont to appear

pear in the Temple: private, such were Visions of Representation, as those of *Zach.* 4. of the Candlestick of Gold, of the two Olive-Trees, representing spiritual Mysteries; also Visions of Angels, as of *Gabriel*, the *Seraphims*, *Cherubims* and of the Similitude of God in Glory, as he appeared to the seventy Elders of *Israel* upon the Mount, and to some of the Prophets. Now, what great Priviledges these were, I shewed before; but our Churches are not furnished with these Enjoyments; therefore on this Score, they under the Law excelled us.

4th. In the Time of the Law they had the Addition of Miracles, even when the *Jewish* Church was settled and established, which were many Times of great Concernment and Use, both to private Persons and to the publick, as that of *Elijah* before *Baals* Priests, 1 *Kings* 18. by which the *Israelites* were turned from Idolatry: Now these are not in our Churches, hence in this also, they had the Advantage of us.

But if it be here said: *Our Churches now have more secret Communion with God, by the inward Workings of his Spirit, than they under the Law:* I answer, that cannot be made appear, seeing that Many of them had those great Enjoyments of Rapture, Prophecy, Visions of God and Angels, with heavenly Dreams; all which were the Effects of the Spirit's Resting upon, and Working in them in an eminent Manner, and which served to encrease, and heighten inward Communion, by inflaming the Soul with Love to God, and taking them off from Regarding any worldly Things. Now our Churches have not those Effects of the Spirit's Operation amongst them, and besides, the Effects of the Apostacy are so prevalent yet, that *we make the blessed Advantages we might have by the Letter of the Gospel, useless, by darkning and limiting those Scriptures, which press the perfect Death and Conformity to Christ's Life, as Means of attaining the high and pure Gospel-Enjoyments of Revelation, Prophecy, living in Mount Zion, and of continual Commu-*

nion with God, Christ, Angels and Spirits of the Just, with that perfect Love, which is to conform us on Earth to God's Will, as it is done in Heaven: By which we might far excel those under the Law. But these Attainments are look'd upon by our Divines, as impossible in this Life, to be look'd for, or expected by any; altho' Some of them were enjoyed under the Law, or old Testament, and all of them by the blessed primitive Christians, in a more eminent Manner than before: And further more, if we do but consider the Generality of Christians, we shall find far the greater Part loose in their Conversation, and not able to give an Account of their Faith, in Words or Works; and of the Rest, how many are but meerly civil and moral, honest in Appearance, not understanding the Mystery of Conversion! So that the Number of those that profess Religion, Holiness and christian Zeal, is very inconsiderable, to those that do not, and yet of these, how many are Hypocrites! How many make Religion a Disguise to their carnal Interests and Designs! How many deceive both themselves and others, in Resting upon the Performance of Duties, without an effectual Change in their Hearts, by the Working of the new Birth! How few then are those, that are really changed by some Work of Regeneration, and sincerely love God, and in some Measure keep his Commandments! And yet of those, how many stick in the first Work of Conversion, setting Limits to themselves and Others, by which they are hindred from a daily Progress towards the Mark of Perfection! If then we parallel those, that are in some Work of Regeneration among us, and the true Saints, among them in the Jewish Church: I know no Reason we have to boast of exceeding them in Communion with God, and Keeping his Commandments, seeing the Holy amongst them, have these Testimonies in Scripture: *That they clave to the Lord, and departed not from Following of him, were after God's own Heart; that they were perfect and upright, fear-*

ing

ing God, and such as walked in all his Commandments, blameless, Luke 1, 6. And are not Many of them left, as excellent Patterns for us to follow in particular Graces, as *Abraham* for Faith; *Enoch* for Walking with God, the Effect of which thro' Faith, was his Translation; *Job* for Patience, *Elijah* for earnest and powerful Prayer, thro' which, he both shut and opened the Clouds; *Moses* for Meekness, Self-denial and Eminency of Converse with God? And doth not the Apostle, after he had produced many Instances *Heb.* 11. of the Faith of the Ancients, affirm? *Ver.* 32. that the Time would fail him to tell of *Gideon, Barak, David, Samuel*, the Prophets and Others, who *Ver.* 33. *thro' Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Lyons, ver* 31 *quenched the Violence of Fire, out of Weakness were made strong, ver.* 35. *Women received their Dead to Life again.* We see, all these were Effects of their Faith. O strong Faith! Now, if the eminent Saints in the Jewish Church, were so far above the most eminent of our present Churches, in the Gifts and Graces of the Spirit; as in Visions, Raptures, Prophecy, Power of Miracles, Faith, Patience, Meekness, strong Prayer, and in Walking with God, *Gen.* 5, 24. it is more than probable, that the Rest which were true Saints, seeing their Examples, and beholding their wonderful Gifts, were some what beyond, at least, equal to weaker Christians amongst us.

But, if it should be yet objected: *That we need not these extraordinary Dispensations, in which, they under the Law seem to excel our Churches, and which the Planters of the Gospel enjoyed; because the Scriptures are now finished, and embraced by all Christians:* Whence there is no Use of such extraordinary Things, which seemed to be given more for the Sake of those that believed not, than for Believers? *Anf.* To this I answer, and 1*st*, to that Part of the Objection, that *the Scriptures are finished*; I know no Scripture that asserts it. If *Rev.* 22, 18. be urged,

where it is written: *If any Man shall add unto these Things, God shall add unto him, the Plagues that are written in this Book:* I answer 1*st*, that it is spoken in Relation to that particular Book, which was a particular Prophecy of the Churches State to the End of Time. And 2*d*, tho' it had been spoken of all the Scripture, yet it excludes not God's infallible Opening and Explaining of it by the Saints, thro' the Revelation of that Spirit, which did first dictate it; which Expositions if wrote, would be new Scriptures, but forbids the Presumption of Man, to add any Thing to it from his Reason, and corrupt Understanding: For we see a more clear and punctual Inhibition given by *Moses*, *Deut.* 4, 2. *Ye shall not add to the Word that I command you, neither shall ye diminish ought from it.* Now this Prohibition sets not Limits to God's Spirit, but to Man's daring Understanding and Invention; which clearly appears, in that the Books of the holy Prophets and Apostles, have been added since the written Word of those Times: Yea, the Observation of the whole ceremonial Law in the Letter of it, hath been abolished and taken away, which by *Moses* was commanded to be observed: Therefore, these Inhibitions do not bind up the Spirit of God, from infallible Interpretations of what hath been written, or from more clearly opening Mysteries, before but briefly or obscurely touched; or from vindicating the written Word, from the corrupt Glosses, and Interpretations of others; by which, the Meaning of the holy Ghost hath been lost, or much obscured. And that the infallible Spirit will again discover it self, in such an extraordinary Way, appears

1*st*. From that of *Mat.* 24, 14. and *Rev.* 14, 6. 7. In the first of which Places it is said by Christ: *This Gospel of the Kingdom shall be preached in all the World, for a Witness unto all Nations, and then shall the End come.* You see an universal Preaching of the Gospel, must immediately precede the End of the wicked World; for this was

given

given as Part of the Answer to the Disciples Question, Ver. 3. *What shall be the Sign of thy Coming, and of the End of the World?* In the last Place *John* saw, as a Thing to come, *an Angel flying in the Midst of Heaven, having the everlasting Gospel, to preach to them that dwell on the Earth, and to every Nation and Kindred, and Tongue, and People.* Here you see, the Gospel was again to be preached, and that to all Nations and Tongues, which will require the new Gift of Tongues, for the full and free Preaching of it; and some highly illuminated Prophet (expresst in the Text by an Angel) come up to the angelical Glory, and furnished as the Angels are, with Powerful and immediate Messages from God, to fit him for this great Employment, which could not be effectual without an infallible Unction, and suitable Power to prove it, by extraordinary Operations of the Spirit: For if any of our common Preachers, or such as they, without extraordinary Commission and Power; should attempt to go into the *Turkey*, *Tartary*, or *China*, to preach the Gospel, what Success were they like to have, but Shame, or Death? And what just Prejudices might our Rents and Divisions amongst our selves give them, both against them and their Doctrine? Especially considering the Contention, Bitterness, Envy, Cruelty and Injustice, which are the sad Attendance of Differences in Opinion; and how could they be sure to embrace the Right, without extraordinary infallible Proofs? seeing Christians of several Sects judge, condemn, decry, nay persecute, and anathematise One Another.

2*dly.* This Truth of infallible extraordinary Dispensers of the Gospel, yet to come, appears by the 2 *Thess.* 2, 8. where the Apostle speaking of the Man of Sin, and that Mystery of Iniquity which should creep into, and overspread the visible Church, and so reign as an Anti-God or Anti-Christ, affirms Ver. 8. that the Lord should *consume him with the Spirit of his Mouth, and destroy him with the Brightness of his Coming:* Here you see this

this Man of Sin is to be destroyed, *1st.* By the Spirit of his Mouth, that is, by the Power of the Spirit in it's Outgoings, by the Preaching of the Word. *2dly.* By the Brightness of his Coming, which intimates that Light, Evidence and Clearness of Discovery in his Saints of his own Glory, which shall confound and dazle the Eyes of Opposers. Now if by this Anti-Christ the Papistical Hierarchy be meant, we see how they must be destroyed, even by the *Spirit of Christ's Mouth, and the Brightness of his Coming:* And these must discover themselves by extraordinary Operations of Miracle, Prophecy, infallible Revelation: For nothing less will be able to convince them, being fortified with so much Reason, Subtilty and Prejudice against all but themselves, stigmatizing all others by the Names of *Hereticks.* And the *Protestant Churches* generally, by long Peace, Prosperity and Corruption of their Ministers, being relapsed into *worldly Mindedness, Coldness and Deadness of Spirit, Neglect of the Cross of Christ,* and Some into formal *blind Zeal;* Besides, the many Rents and Divisions amongst them, give the Papists such Occasion of Prejudice against the Reformed, and of more firmly embracing their own Religion; that it seems impossible without the infallible Unction, and extraordinary Power, ever to reform or convince them. But secondly. If this Man of Sin and Wicked one, be more universal than any particular Man, Company of Men, or particular Church, having a Kind of common Nature, and living in many of the Members of all christian Churches, as that Spirit of Error and Apostacy, opposite to the true Unction of God's Spirit; which I believe comes nearer the Truth, because he is called, a Mystery of Iniquity, exalting himself above all that is called God, and worshipped; which intimates the Closeness and Depth of this Man of Sin, or wicked Principle, with it's Exalting of it self in reaching above God and his Spirit, in the Souls of Men, who are the Temple of God. I say, if this Man of Sin, be such

a *spreading universal Nature*, and such a mysterious Subtilty, how will it ever be perfectly found out and discovered, without an infallible Light, or destroyed, without the extraordinary Workings of the Holy Ghost; being that several Sects and Churches upbraid one another, with the Imputation of Apostacy, Anti-Christianisme and Error? Hence it clearly appears, that such extraordinary Gifts and Dispensations, will again be given to the Church.

3*dly*. How shall the Church ever attain, to the true and certain Understanding of all those Mysteries, wrapt up in the Tabernacle and cerimonial Law? The Service of which were Patterns and Figures (*Heb*. 9, 9. 23.) of spiritual Things, as of Redemption, Regeneration, &c. of which *Paul* affirms, *Heb*. 9, 5. that he could not speak at that Time particularly. And how shall we certainly understand many of the mysterious Visions of the Prophets, especially those of *Ezekiel* (in the Beginning) concerning the Cherubims; and at the latter End, about the Temple, with the Meaning of all the exact Measures, Figures and Situations of all the Parts; of the Divisions of the Land by Lot; with the exact Portions of the 12 Tribes, and the exact Situations of the twelve Gates; with the Meaning of these mysterious Waters, which he saw flow from the Temple, and that terrestrial Paradise, which was on the Sides of the River? And how shall we know the true Interpretation of the deep Mysteries, in the Revelations of *John*, and of all other doubtful Things in Scripture? I say, how shall we attain this, without the Renewal of infallible Revelation, and Interpretation again in the Church? And that the Church shall know these, and all Secrets of Scripture before the End of the World, appears clearly from the End of God's revealing them, which was for the Use and Instruction of the Church militant in this World, and whilst on Earth; and not for the Saints in Glory, who then make not Use of that Glass, but see *Face to Face*,

1 *Cor.* 13, 12. Now if before the End of Time, all Scripture-Mysteries be not clearly opened, God would not have his End in revealing them, nor the Church the true Use of them, or the Benefit intended by them: Hence it clearly appears, that Christ will yet shew himself again thro' his Saints, in the Brightness and Glory of Revelation, and in other eminent Discoveries of the infallible Spirit.

4thly. The Calling of the *Jews*, being a Thing yet to come, proves this, *Rom.* 11, 26. *And so all* Israel *shall be saved, as it is written: There shall come out of* Sion, *the Deliverer, and shall turn away Ungodlineß from* Jacob. Here we have a second Coming of Christ expressed; and that to convert and call the *Jews*: And that this is not yet fulfilled, is clear as the Sun, by *ver.* 25. where it is expressed, that this must be, after the Fulness of the *Gentiles* be come in. Now, how the *Jews* should be called without the high, extraordinary and infallible Actings of the Spirit, I cannot conceive; seeing that ordinary Gifts of Christians, are far more unfit in this Time of the Corruption of our Churches, and their inveterated Prejudices, than the extraordinary Gifts of the Spirit were, in the Time of the Churches Purity, which notwithstanding, did not then convince them: It seems then, that this Coming of Christ in the Spirit, to convince and gather in the *Jews*, will be more glorious and powerful than that was, when they received him; of which blessed Time *Peter* speaks, *Acts* 3, 19. 20. 21. where it is noted as an eminently happy Season, being called: *The Time of Refreshing from the Presence of the Lord, and the Time of the Restoration of all Things, of which* (as *Peter* there affirms) *God hath spoken by the Mouth of his Prophets, since the World began*; which I could easily prove, by running thro' all the Prophets, who wrote general Instructions to the Church; but because Others have exactly performed this, in collecting the Promises; I shall content my self, with the Annexing

of

of one Proof only, which *Daniel* affords in *Chap.* 7, 26. 27. *But the Judgment shall sit, and they shall take away his Dominion, to consume and destroy it unto the End; and the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.*

Now I shall answer the other Part of the Objection: *That we need not extraordinary Dispensations now, which were for the first Planting of the Gospel, and for the Conviction of Unbelievers, more than for the Use of Believers.* In my Answer to this, I shall shew, what Gifts were more for the Use of Believers, what more for Others, and so examine, whether our Churches need such or not. *1st.* then, as to the Gift of Prophecy, that was chiefly for the Comfort of Believers, 1 *Cor.* 14, 3. which *Paul* makes a blessed and happy Enjoyment; therefore commands the *Corinthians* to desire spiritual Gifts; *but rather that they might Prophesy*, ver. 1. And doth not this command oblige still? And would not such immediate Prophesy, as is here spoken of, be of blessed Use amongst us, to convert Sinners, to convince those in Error, and extreamly to comfort all Sorts of Christians, by the Power and Evidence of it? And is it not for Want of this Gift of the Spirit, that the Preaching of most is so dead and ineffectual, and of Some so erroneous, by mistaking the true Sense of Scriptures? *2dly.* As to Visions they were for the Use of the Church; some being of more publick Concernment, as *Daniel's* of the fifth Monarchy; *Ezekiel's* of the Temple; *John's* of the State of the Church, to the End of the World; Others more for the particular Use, Instruction and Comfort of particular Saints, as *Daniel's* of the Angel *Gabriel; Moses's* of the Similitude of God; *Jacob's* of *Mahanaim*, or the Lord's Hosts; Christ's of the Angel, that strengthned him in his Agony; and *Paul's* of Christ, in the Temple at *Jerusalem.* Now what Advantages we might receive

from such Visions in these Days, in which Christians are so earthly minded; so drowsy in Spirit, so ready to be taken with the Opinion and Allurements of the World; and so very low in spiritual Enjoyments: I need not particularly here demonstrate, having proved their Usefulness before. *3dly.* For Discerning of Spirits, that was given for the Safety and Help of the Church: And what a Happiness were it, if we had that Gift now, when there are so many Wolves in Sheeps Cloathing; so many that pretend to much Knowledge of, and Communion with God, and yet are corrupt at the Heart; so many that shew so much Zeal to Truth, that they are ready to call for Fire from Heaven, and yet have but a Form of Godliness, denying the Power and Life of it? *4thly.* As to infallible Oracles, such as the Responses from betwixt the Cherubims, of *Urim* and *Thummim*, the infallible Dictates of the Spirit thro' the Apostles; these were for the Preservation of Truth and Unity in the Church, and for Resolution in doubtful and weighty Things: Now, how highly Advantagious such infallible Oracles and Determinations would be to our Churches, all cannot but see, that do but consider, that by the Cessation of the infallible Unction, the Mystery of Iniquity seized upon the Church, and that by the Absence of it, this Mystery of Error still continues, and for Want of this Unction, our Controversies started by Reason, still abide, yea multiply, to the Decay of Unity, Love and Peace; to the swallowing up Christian Discourse and Conversation, in sharp and vain Janglings; yea, even to the Decrying and Blaspheming of the Spirit of Truth one in another; yet all alledge Scripture, from which they clash and oppose one another, and this for Want of the infallible Unction, which did first dictate them. And this the subtile *Romanists* perceiving, usurped and affixed the Title of Infallible to their Church, but wanting the true Unction it self, they came to obtrude many Suggestions of Reason, and deep Policy, for the Truths of God, anathematizing all Dissenters: But their *Franc*

Pia.

Pia, or rather *Impia*, will one Day be arraigned and condemned. *5thly.* As to the Gifts of Miracles and Tongues; they indeed were chiefly intended for the Conviction of Unbelievers, tho' Tongues were also useful Qualifications to those, that were sent to preach in strange Countries, either to Ethnicks or Converts, and besides the Use of Conviction, Gifts of Miracles, were of much good to Believers and others; in raising the Dead, healing the Sick, in restoring Sight, Hearing and Strength to those that were blind, deaf, and Lame; by which many poor Creatures were freed from the Miseries of great Expence, Torment and Poverty: And would not Miracles and Tongues be very useful now amongst Christians? Who in general professing the christian Religion, for the greatest Part are no more converted, regenerated, and truly christianized than Heathens, and so might be fit Objects for the Power of Miracles; By which, might by proved to them, that they undid their Souls, by resting upon their Education in the christian Religion, and that unless they be converted and born again; it had been better for them even amongst us, to have been bred Heathens; for then they had not had the Prop of outward Profession, but might have been sooner convinced of their desperate and sad Condition. I say, this set home, by the Power of Miracles, would startle and amaze thousands, and make them cry out, as those, *Acts.* 2. 37. *Men and Brethren! What shall we do?* which now lie in dangerous security, resting upon Christ to be saved, whom they neither know nor love, only own by Education and Custom. Besides, would not Miracles be wonderful useful, attending such an infallible Unction, as I spake of before, to convince or shame, and confound all Opposers of the Truth? By shewing what was the Truth, by proving the true Interpretation of Scripture, about which, there is so much Quarrelling and Disputing, to the Loss of true Faith and Charity, by which, Thousands that are

now

now wandring in the Paths of Error, might be reduced, even as the *Israelites* were from following and believing *Baal's* Priest, by *Elijah's* Miracle. 1 *Kings.* 18. To conclude then: The Affirming that we have now no need of Miracles, or any other extraordinary Enjoyments, because of the Fulness of Scripture, which by the Effects of the Apostacy is misunderstood, and made the Ground of bitter Controversies, is an ungrounded and rash Assertion: But I shall here end this long, yet necessary Chapter, and proceed to my last Observation.

My 13*th* and last Observation, which is parallel with the 3*d*, is this: *That as immediately before, and just at Christ's Coming in the Flesh, extraordinary Dispensations of Visions and Prophesy, began to be renewed and to break forth, amongst some choice Ones of the* Jewish *Church:* So now just before Christ's second Coming in spirit, (2 *Thes.* 2. 8.) to deliver and reform the Church, which hath been long in *Babylon*, Extraordinary Dispensations of Visions and Prophesy, &c. begin amongst some Christians to be renewed, after their so long Withdrawment and Cessation; whose Enjoyments evidently discover themselves to be of God, and the very fulfilling of that Promise, *Joel* 2, 28. 1*st*, From the Way of attaining them 2*dly*. From their substantial Agreement with those of Patriarchs, Prophets, and Apostles. 3*dly*. From the Effects they produce in those, that enjoy them.

1*st*. Then, as to the Way of their Attainment, it hath been that of the Cross, that is, by the habitual Practice of Self-denial both internal and external: *Internal*, as 1*st*, by dying to all vain *Imaginations*, and speculative *Pollutions*, keeping up our Thoughts to God, and heavenly Objects. 2*d*, by continual Watchfulness over our Affections and Passions, in exercising the Cross, upon the first Motions of them. 3*d*, by dying to the Desire of Repute and Honour amongst Men in the World, looking after that Honour, which comes from God only: *External*, 1*st*, Fasting and keeping under our Bodies, by the constant Observation of the Rules of Christian Sobriety. 2*d*, by Abstaining from all Objects of sensual Lust and Pleasure, in observing the Rules of Chastity. 3*d*, by withdrawing our selves, except for Necessity, both from all Persons and Employments, that might interrupt our inward Communion, or awaken any earthly Passion, as knowing that *evil Communication corrupt good Manners;* especially where the Habit of Mortification is not yet very strong, and deeply rooted. A second Means hath been frequent and earnest Prayer in Private. *Third.* In spending our Time when together, by redeeming Time in Prayer

and

and heavenly Discourse, in relating our Experiences, in Exhorting and Encouraging one another: And all this from a Principle of Love to God, and Faith in Christ, by whose Goodness and spiritual Blessing, these Means have been effectual to the fitting of us, for our present Enjoyments.

2*dly*. Their substantial Agreement with those of the Patriarchs, Prophers and Apostles, will appear by paralleling their and our Enjoyments. 1*st* then, we have Visions of Representation, exhibiting spiritual Mysteries and Truths; so had they, as *Zachariah's* golden Candlestick, and *Peter's* Vessel, &c. 2*dly*. We have Visions of Angels appearing in Britghtness Splendour, and particularly of the blessed Angel *Gabriel*, *the Seraphims* &c. so had they. 3*dly*. Some of us have seen the Vision of Christ in Glory; so did some of the antient Pillars of the Church. 4*thly*. We have been wrapt up into the third Heaven, or Paradise, where the Majesty and Glory of God, and the blessed Spirits have been beheld; so were some of them. 5*thly*. We are much taught by angelical Dreams and Visions in Dreams, in which spiritual Mysteries are discovered, and future Things oft predicted; so were they, as appears by those of *Joseph*, *Daniel*, *&c.* 6*thly*. We see the personal Angel one of another, at a Distance: so did some of them. Now as to the Objects of internal Faculties of Hearing: 1*st*. We have internal Words, or Inspeakings from the Spirit; so had they, *Acts* 7, 3. & 13, 2. And these Inspeakings are oft in the very Language and Words of Scripture: by which sometimes particular Scriptures are applyed to our particular Conditions, heavenly Mysteries sometimes opened, and Directions given in doubtful Things. 2*d*. We hear Things spoken by the Angels; so did they. 3*d*. We sometimes hear the Harpers upon Mount Sion, and the spiritual Songs of the Blessed above; so did divine *John*, and the poor Shepherds. 4*th*. As to other spiritual Gifts. 1*st*. We have immediate Propheses, the Accomplishment of which, to my Knowledge, hath proved the Truth of them; so had they. 2*d*. Immediate Revelation, and Interpretation of deep mystical Scriptures; so had they. 3*d*. Immediate spiritual Hymns and Songs, which are accompanied with so much Power and reviving Vertue, that they clearly speak their Author to be the Spirit; such also had the Saints of Old: Other eminent and extraordinary Enjoyments I could here annex, but they shall be discovered in their Time, few being yet able to bear them.

3*dly*. As to the Tendency and Effects of these Enjoyments, they have been and are suitable to the Means, thro' which they were attained, leading to those Things, which are the chief Scope of the Scripture; as 1*st*. To the Giving of us a deep Sense of our natural Corruption, and sad Condition in this elemental Body.

2*dly*,

2dly, Of the very great Grace of God, in affording us such happy Means of Redemption by the Blood, Life and Death of his Son. *3dly*, of our Necessity of Conformity to the Death and Sufferings of Christ, in regard that the Way to Life is thro' Death, and the Opposition of Devils very great and constant. *4thly*. They lead us to a continual Watchfulness over our inward Man. *5thly*, to the Denying ourselves of all Enjoyments, pleasing to the Flesh, which are any way Hindrances to the spiritual Temper, and Progress of the Soul to God. *6thly*, to the freeing of us (by such Abstinence) from many fleshly Entanglements, in which many Christians are sadly ingulfed. *7thly*, to a constant Sense and Sight of the Presence of God and his holy Angels. *8thly*, to the Enjoying of exceeding much spiritual Comfort and Refreshment. *9thly*, to the loving of God and our fellow Saints, with a pure, strong and constant Love. *10thly*, to the Renouncing of the Desires of Honour and Riches in this World. *11thly*, to Denying of spiritual Pride, and the selfish Desire of Greatness, and Honour in the Kingdom of God. *12thly*, to the continual Taking up of our Cross, and constant Pressing forward to the Mark, for the Prize of the high Calling in Jesus Christ; hence we shew the Danger of spiritual Sloth, and the Principles that leads to it, affirming it our Duty, to labour to be perfect, *as our heavenly Father is perfect*, and that our Business and Work in this World, is to return to God and Paradise. *13thly* to the spiritual Opening of Scriptures, more to the Advantage of God's Kingdom, and our spiritual Growth, less to the Indulging of the Flesh, and corrupt Principles of old ADAM.

I have now performed my Work, in raising my Observations upon the collected Scriptures, and in vindicating those Saints, whom the Lord hath blessed with a Renewal of extraordinary Dispensations: And I would have the Reader know, that my Scope was not, to discourse particularly of every extraordinary Dispensation, but in general to treat of them, so far as to shew the Happiness of them that enjoyed them, and the great Advantages and Priviledges, that the Church in general, and many of it's Members in particular, received by them, and the great Disadvantages and Inconveniences our Churches lie under for Want of them, together with the springing Hopes we have of their Resurrection, in Regard of those blessed Christians, who now enjoy them; and God's Promises both to increase, and spread them over the Church again: And I believe it hath been a great Design of the Devil, to raise up many Pretenders to Visions and Revelations, whose Lives and Ends have been unsuitable to those blessed Saints, who in the purest Times were eminent for them, that so he might raise Prejudices, against all, that shall enjoy or Possess them, tho' immediately given from

that

that holy Spirit, which must again be poured out upon the Saints, for the pure Reformation of the Church, the Vindication of Scriptures from false Glosses, the Destruction of Antichrist, and for the Preaching of that everlasting Gospel, which must yet go forth with mighty Power and Authority thro' the World. And this Plot of the Devil is the same he invented, and set on Foot, before the Apostles, after Christs Ascension, as you may see, *Acts* 5. by *Gamaliel*, that learned and sober Pharisee's Speech, in which he shews, how before that Time one *Theudas*, had started up, boasting of great Things, who drawing 400 after him, was slain, and all his Disciples scattered; and after him, *Judas* of *Gallilee*, in the Days of the Taxing, who likewise drew away many People, yet afterward perished, with the Dispersion of all his Adherents: These Instances he applyed to the Apostles, who at that Time were called before the Jewish Council, for their Miracles, and Preaching the Gospel; yet he did not so apply them, as positively to conclude, that the Apostles were such Deceivers, and that their Works and Miracles were from the Devil; for then he had rashly blasphemed the Holy Ghost, even as they do now, who conclude from the many Miscarriages of Persons, who pretended to extraordinary Things, that all our extraordinary Enjoyments, being the very Effect of the Holy Ghost, are either Pretensions only, or Delusions of the Devil: But all such should learn Charity of wise *Gamaliel*, who after these Instances, thus concluded his Speech to the imbittered Jews: *Refrain from these Men, and let them alone; for if this Counsel, or this Work be of Men, it will come to nought: But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.*

And I know the Day will come, when it shall be powerfully demonstrated; that they who now oppose, and judge that Spirit, which lives in us, and affords extraordinary Gifts to us, oppose and fight against the Spirit of the living God; tho' ignorantly, as poor *Paul* once did. And as to the Interpretation of those Scriptures, in which we differ from the common Road, we may take Notice, that our Interpretation is more to the Advantage of God's Spiritual Kingdom; more to the Killing of the Flesh; to the Calling of us out of the World; to the fitting us for Heaven and Eternity, and the State of Perfection, than the Expositions of others; Yea, exactly agreeable to Christ's own Practice, who came to set us a Copy without Blur, which we ought to imitate. And is it any Wonder, if this last Dispensation of Christ's second Coming in Spirit, be more spiritual, pure and glorious, than any that have yet been generally embraced? Especially, considering that it hath been God's usual Way, to make latter Dispensations, exceed former in Glory; as the Temple did the Tabernacle; Evangelical Prophets,

phets, that of the Law; Christ's Dispensation in the Flesh, that of the Prophets; the Pouring out of the Holy Ghost, that of his corporeal presence. And is it not agreeable to divine Wisdom, that this Dispensation, which is now coming forth, to disperse all the Clouds of Anti-Christ, should be more bright and glorious, than that upon which Anti-Christ prevailed? Which carrying so great Evidence of Truth with it, may teach us, to beware of setting Limits to God's Spirit, or of confining the Holy One of *Israel*, in reference, either to his Abolishing of any Shadows, or to the Revealing the Substance of Truth more clearly, and Vindicating it when sadly misapprehended, by a more spiritual and powerful Effusion of Glory.

Isai. 48, 20. Go ye forth of *Babylon*! Flee ye from the *Chaldeans*, with a Voice of Singing; declare ye, tell this, utter it even to the End of the Earth; say ye: The Lord hath redeemed his Servant *Jacob*.

Isai. 66.15, 16. For, behold the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebukes with Flames of Fire; for by Fire and by his Sword, will the Lord plead with all Flesh; and the Slain of the Lord shall be many.

Jerem. 51.37. And *Babylon* shall become Heaps, a dwelling Place for Dragons; an Astonishment, and an Hissing, without an Inhabitant.

Isai. 45. 17. But *Israel* shall be saved in the Lord, with an everlasting Salvation: Ye shall not be ashamed nor confounded, World without End.

Isai. 55. 12. For ye shall go out with Joy, and be led forth with Peace; the Mountains and the Hills shall break forth, before you into Singing, and all the Trees of the Field, shall clap their Hands.

Joel. 3. 16. The Lord also, shall roar out of *Sion*, and utter his Voice from *Jerusalem*, and the Heavens, and the Earth shall shake; but the Lord will be the Hope of his People, and the Strength of the Children of *Israel*. *Ver.* 17. So shall ye know, that I am the Lord your God, dwelling in *Sion*, my holy Mountain: Then shall *Jerusalem* be Holy, and there shall not pass Strangers thro' her any more. *Ver.* 18. And it shall come to passes in that Day, that the Mountains shall drop down new Wine, and the Hills shall flow with Milk, and all the Rivers of *Judah* shall flow with Waters, and a Fountain shall come forth of the House of the Lord, and shall water the Valley of *Shittim*.

Dan. 7. 18. But the Saints of the most High, shall take the Kingdom, and possess the Kingdom for ever, even for ever & ever.

Rev. 19. 4. And the four & twenty Elders, and the four Beasts fell down, and worshipped God, that sat on the Throne, saying: AMEN.

FINIS.